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Horizons

Spiritual Horizons - Pentecost

"It Is Expedient"

THE disciple were puzzled, confused, troubled. The clouds were gathering over their heads and they were uncertain when the storm would break. Jesus is telling them in the midst of all their anxiety that He is going to leave them.

In addition to all the words recorded we feel sure that many more words were spoken. We can think of the disciples saying among themselves, "We cannot get on without Him; we cannot see His dear face; we cannot feel his warm hand clasp, we cannot walk with Him and talk with Him. We do not understand His words." Jesus said to them "It is expedient that I go away" I shall send the Comforter, the Holy Spirit, to abide with you. But "Master" they must have cried "This Comforter is a stranger to us; we do not know Him; You are our Comforter, you are everything to us. Do not leave us."

"Yes it is better that I go; 'it is expedient;' it furthers our purpose."

Perhaps Jesus amplified His message in such words as these "Do you not see that when I am in this physical form that I am localized. There are millions of people in the world, and millions yet unborn to whom I must be revealed. The Holy Spirit will come into your hearts, He will reveal the Father unto you; He will not speak of Himself . . . He shall glorify me. He will teach you, He will guide you, He will abide with you forever. As you tell others about me, He will enter their hearts also. Will that not be better?"

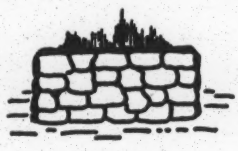
It was not until after Pentecost that the disciples knew it was better.

May the study of the month send every woman to her Bible to search its pages for added knowledge. May every woman get a new understanding of the work of the Holy Spirit and have a consciousness of His indwelling presence in her life.

The Promise of the Holy Spirit For The Church Of Today

Part of an Address delivered before the Synod of New York.

By The REVEREND GEORGE MURRAY, Boston, Mass.



THERE is but one definition of God that comes from the lips of Jesus Christ, and that is, "God is a Spirit!" John, by Divine Inspiration, gives two other definitions, "God is Light!", and "God is Love!" But the words, "God is a Spirit," are the words of Christ Himself. The following study has to do with that person of the Holy Trinity designated as the Holy Spirit. We are all familiar with this designation, yet, it is not an exaggeration to say that we have not attached to the Holy Spirit anything like the importance that our Lord attached to Him in carrying forward the work of the Kingdom of God.

The *Old Testament Prophets* received their *inspiration,* with the result that when a man went out to prophesy, his credentials were, "The *Word of God* came unto me," or "The Spirit of God is upon me!" A striking example is Micah, who says, "*I am full of power by the Spirit* of the Lord!" Concerning all this Peter, speaking of prophecy in the New Testament, makes the declaration, "the prophecy came not in olden time by the will of men, but Holy men of old spake as they were moved by *The Holy Ghost.*"

THE HOLY SPIRIT IN THE NEW TESTAMENT

In the New Testament we have about ninety references to the Holy Spirit. It is sometimes pointed out that Jesus did not say very much about the Holy Spirit. A careful reading of the New Testament, however, will disclose the fact that Jesus had a way of saying much in a few words. He began His public ministry by announcing that the Spirit of the Lord was upon Him. When He announced His impending departure, He gave His disciples the promise of another Comforter, by which term He did not mean a mere influence, but a Personal Presence, One of equality with Himself. To Christ the Holy Spirit was always a person, and referred to as such. He promised the coming of this Person after His departure. We know now that the promise was fulfilled at Pentecost. On that day the Dispensation of the Holy Ghost was inaugurated, and it has continued until this day. To the Holy Spirit the Apostles of Christ attributed all power and accomplishment, realizing that without Him there would be no victory and no permanent success.

THE HOLY SPIRIT, THE DIVINE ACTIVITY

The Holy Spirit then is God in action. The Holy Spirit is always associated with Divine activity. The outpouring of the Spirit has always generated power. This is clearly evident from the Book of the Acts of the Apostles. It is perfectly obvious that no such book could have been written, nor could any such title be given to a book before Pentecost.

Until then there were no "acts" to report except failures, desertions and denials. But Pentecost came and what have we? We read that the disciples were filled with the Holy Ghost, and, "the sentence is never finished when a man is filled with the Holy Ghost." They were filled with the Holy Ghost, *and* spake the Word of God with boldness. "With great power did the Apostles witness, *and* great grace was upon them!" By the gift of the Spirit human lives became charged with the power of God. Earthly elements became the instruments of an eternal power. Weak and mortal men became the recipients first, and then the dispensers of the grace of God to men, so that their very words changed and transformed human lives. It was not nature that thus endowed them. They were not extraordinarily clever men. They did not spend any time devising so-called "methods of approach!" They did not plan special programs for special occasions; or special lessons for varying ages. They spake as the Spirit gave them utterance, and their plain uncultured language was charged with a power from Heaven. You will search Peter's sermon at Pentecost in vain if you are seeking anything new or sensational. It is rather a recital of ancient prophecy, and a declaration that Christ was its fulfilment. On that day, however, there were added to the church three thousand people, and fear came upon every soul. It is not surprising to read that the multitudes came together and were confounded. They were confronted with the strange phenomenon of unschooled Galilean fishermen speaking in such a way that their hearers were pricked in their hearts and crying for mercy. It was quite evident that something had happened to change and to charge these men's personalities and to dispel their fears. Yes, they were men who went out with something burning in their souls that had to be expressed. They were men who had something to say, for they were witnesses to certain things. It is to be feared that the main difference between them and ourselves lies in the fact that while they had something to say, we have to say something.

What Society needs is spiritual regeneration, and the power to regenerate Society is the Holy Spirit. One would think that the disciples of Jesus were well qualified to go out and preach after the Lord's ascension. They had seen His miracles and heard His parables, and had been taught by Him privately for three years. They were witnesses of His passion, death, resurrection, and ascension. All this was not sufficient. They were to tarry in Jerusalem until they received power. They were neither expected nor commanded to carry on the work of Christ without the power of Christ. It was a time for waiting and praying. So, rather than multiply organizations as we do today, they took to the upper room and waited upon God. They waited not in vain for soon there was an answer to their prayers in the outpouring of the Holy Spirit.

So then, we have the Bible in its entirety, and the history of the Christian Church from its very inception to prove that there is in the universe an Invisible Eternal Doer

of deeds, a creative power which, in this Dispensation, God has meant to exercise through His Church.

Those early disciples were not strengthened by any natural process. Have a good look at Peter as he sneaks out of the judgment hall to weep over his own cowardice. See him again at Pentecost and explain the difference in the man. It would not have been sufficient to say that Peter believed certain things about Jesus Christ, although that was true. It would not have been sufficient to say that he was following Jesus Christ as an ideal, although that was true. There is no explanation of men like Peter lifted to new levels of power and doing the seemingly impossible until we get behind their beliefs and their ideals to a gift of heavenly power which out of weakness made them strong. John Wesley followed Christ as an ideal and preached to others that they should do likewise. His preaching then was neither distinguished nor promising. It was when he entered the Moravian Mission at Aldersgate that he was made a new Wesley by that Spirit which strangely warmed his heart. I do not think that he was radically changed at this time, but he did receive a new spirit. It is interesting to note that Mr. Moody attributed much of his success to the advice of an old man who heard him preaching in Brooklyn, New York. The young, self-satisfied preacher was leaving the hall after the service when this old man, with tears in his eyes, tapped him on the shoulder and said, "Young man, the next time you speak, honour the Holy Spirit." He never forgot that bit of advice.

THE NEED OF THE HOLY SPIRIT IN THE CHURCH OF TODAY

However much we may differ in our opinions regarding other matters, I think it is generally agreed today that the Church of God stands in need of a power which shall compel the world to acknowledge her presence, her origin and her authority. We cannot be accused of inactivity. Never was the Church more active and better equipped from a human standpoint. The machinery is there, but what is needed is a connection with the source of power. We hear so often of people trying to live a Christian life! I am not sure that the early disciples had to try. They simply expressed the Life that was in them. They did not manufacture the light; they simply allowed it to shine, and men beheld it and glorified God.

The early disciples also believed Christ to such an extent that they always preached the Word expecting results. The Holy Ghost being upon them, they spake with power. Therefore, the solution of our problem today is not in more intellectual power, not in more eloquent sermons, but in receiving the Holy Spirit. I am convinced that if we spent half the time asking for the manifestation of the Holy Spirit that we spend planning other attractions, there would be a different story to tell. The Spirit of God Who inspired the Word will bless the Word, and the preacher who is determined to preach the Word of God in its purity can rest in the assurance that His Word will not return to Him void. Let us look back

to what "we have heard with our ears and our fathers have told us" of God's doings in the past, and let us go forward in the calm confidence that He is the same yesterday, today and forever.

The disciples of Christ were commissioned to go into all the world to preach the Gospel to every creature. This commission the Church has taken as her marching orders, believing also the promise that is linked up with the commission, "Lo, I am with you always even unto the end of the age." It is quite true that He has been with the Church. No greater proof of this need be cited than the fact of the survival of the Church. It has survived persecutions from without, strifes and bickerings from within which would undoubtedly have wrecked it long ago were it not that the Lord in the midst of it is mighty, preserving it as the instrument through which He is doing His own work.

We have tried to establish from history the fact that God, down through the ages, has been breathing His Spirit into the souls of men, and that the Spirit of God is the life of God. It follows that the spiritual man is the man whom God has made intensely alive with His own life. The Holy Spirit is not given in the same measure but is given in some measure to all Christian people. No man is a Christian until the Holy Spirit operates savingly upon his soul. Then, being born again of the Spirit, some are especially gifted for certain phases of the Lord's work. We are taught in the Bible that this was the secret of the Apostles' and the Prophets' power. Out of weakness they were made strong by a power born, not of the flesh, nor of the will of the flesh, nor of the will of man, but of God. What Christ did in the world, He did in and by the Spirit which possessed Him. He began His ministry by announcing that the Spirit of the Lord was upon Him. According to the Fourth Gospel it was His function to baptize His followers with that same Spirit. John the Baptist said of Him, "I verily baptize with water, but He shall baptize with the Holy Ghost and with fire." In confirmation of this statement Jesus Himself said "John baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." It is evident that Jesus Christ never expected His followers to accomplish very much in His name apart from the help of His own Spirit. He said, "Without me ye can do nothing."

A PENITENT'S PLEA

Gracious God, my heart renew
Make my spirit right and true;
Cast me not away from Thee,
Let Thy Spirit dwell in me.
Thy salvation's joy impart
Steadfast make my willing heart.

Sinners then shall learn from me
And return, O God, to Thee;
Saviour, all my guilt remove,
And my tongue shall sing Thy love;
Touch my silent lips, O Lord
And my mouth shall praise accord.

From *Psalm* 51

The Power Of The Holy Spirit

By MRS. ETHEL STRANGEWAY

WE have not so much as heard whether there be any Holy Spirit." Such might be the answer today of many Christians, as it was of certain disciples at Ephesus when Paul said, "Have ye received the Holy Spirit since ye believed?" Are there not many members in our churches who are not yet conscious of the presence and power of the Holy Spirit?

The Church has not failed to instruct us of God the Father, or of God the Son, but we have been taught far too little of God the Holy Spirit, the Spirit of Truth, the Holy Spirit of God or the Comforter, as Jesus spoke of Him.

Perhaps this has been because there have been those who have seemed to over-emphasize the Holy Spirit and what happened at Pentecost. Churchmen have become cautious lest we substitute emotion for real religion. At any rate, there never was a time when we so much needed the power of the Holy Spirit in individual lives as the present time.

It certainly makes us very humble to try to write about the power of the the Holy Spirit. We know so little about Him. We long with all our hearts to experience this power more fully in our daily lives. If only we could become really empty of self and all forms of selfishness that we might be truly filled with the Holy Spirit of God.

HE CONVICTS OF SIN

Jesus said, "Ye shall receive power when the Holy Spirit is come upon you." How can we know when we have the power of the Holy Spirit in our lives? I believe the first function of the Holy Spirit is to convict of sin. "And He when He is come will convict the world in respect of sin," said Jesus in the sixteenth chapter of John. There are times when Christian workers try to usurp that power of the Holy Spirit and themselves attempt to convict some one of sin. It usually causes bad feelings and gets us nowhere. We need to be convicted of the sin in our own lives. We need to know what is standing between us and God, what is preventing us from being effective witnesses for Him. The Holy Spirit will show us if we give Him a chance.

How can the Holy Spirit convict us of sin if there is no time set aside during the entire day for a "quiet time"? Or if, in that quiet time, we do all the talking ourselves instead of obeying the command, "Be still and know that I am God!" How much we need, these days, a time for the soul's deep communion with God. Muriel Lester calls it "practicing the presence of God." It is not possible to come out from the very presence of God without an overwhelming consciousness of all our sins and shortcomings. But there is also the comforting knowledge of God's forgiveness, His love and His power to change lives.

HE COMFORTS

This power of the Holy Spirit to bring comfort and peace is another function of the Holy Spirit. Jesus said, "I will pray the Father and He will give you another Comforter, that He may be with you forever." Jesus, while He was on the earth, continually brought peace and comfort. He restored sight to the blind, healed the sick, raised the dead and to the storm said, "Peace, be still." The same message of peace and comfort is reaching into anguished hearts today through the Comforter that He has sent us.

"Comforter" means helper, or one who strengthens. The kind of comfort the Holy Spirit brings is not the kind where one sits back comfortably and lets the world go by, doing nothing to help others. Our Comforter, the Holy Spirit, strengthens anxious hearts to go on; to face the future trusting Him for strength and grace, knowing we can trust Him to keep that which we have committed unto Him. Many Christian mothers and wives of men in the service today are experiencing that "peace that passeth understanding" which the Holy Spirit gives to those utterly surrendered ones who give to Him their anxious hearts. The peace which the Comforter brings to them is not so much a benediction as a challenge. They earnestly long that other mothers and sweethearts may experience the same strength and comfort which they have experienced. They want to witness to others what God has done for them.

HE GIVES POWER TO WITNESS

This brings us to a third function of the Holy Spirit. Jesus said, "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses." How wonderfully that promise was fulfilled in Peter. The poor, weak Peter who three times had denied his Lord, stood up on the Day of Pentecost and preached with such power that three thousand souls were converted. He illustrated the true meaning of a witness—a person who, from actual experience, knows of some event or fact. A witness on the stand simply states his experience. It is *not* his place to be the judge, who makes the decision and passes the sentence. The witness is not the jury either, which decides on the evidence whether one is guilty or not guilty. Neither is the witness the prosecuting attorney who cross-examines. It is the Holy Spirit who convicts of sin. A witness need only testify of his own experience.

Is it because our experience of Christ is so small that our witness if often so weak? Perhaps it is the other way around. We witness so little that our experience is stunted. Certain it is that the growing Christians are the ones who share Christ with others. Many times their witness is utterly unconscious. Filled with the joy of Christ's companionship, their countenances radiate that joy. Their lives are a benediction to all with whom they come in contact. They witness because they must. From the abundance of the heart the mouth speaketh. And there is no joy compared with the joy experienced by one who shares

his experience of Christ with others. The early Christians were often filled with joy. Jesus said, "These things have I spoken unto you that my joy might remain in you, and that your joy might be made full." perhaps our f a i l u r e to witness to the power of the Holy Spirit is the chief reason for the lost radiance of Christians today.

HE GUIDES

The Holy Spirit is also our guide. Jesus said, "When He, the Spirit of Truth is come, He will guide you into all truth." I believe we miss many blessings in life when we seek God's guidance only in the big events of our lives. Surely it is not too much to believe that He who is concerned when a sparrow falls to earth is also concerned over all the details of our lives. We would certainly be living on a much higher plane if we sought God's guidance through His Holy Spirit for the details of each day.

There is one condition quite essential before we can expect to receive the guidance of God's Holy Spirit, and that is the absolute surrender of our wills to the will of God. We must be willing to do whatever He asks us to do. To hear God's guidance we must pause to listen for it. God may speak to us through His word, through other Christians, through our conscience or simply through our common sense and ordinary events.

We know that every child of God has some of His Holy Spirit. I remember hearing a sermon years ago at the New Wilmington Conference on this theme, "Quench not the Holy Spirit." I've never been able to get away from it. When I hesitated to lead in sentence prayers, I was fearful lest I were quenching the Holy Spirit, for failure to obey the promptings of the Holy Spirit would quench Him. Unnecessary criticism of others and gossip and unkindness —all these quench the Spirit. But when one is filled with the Spirit, there is a glorious release from the bondage of self. We are able to rise above our selfish fears of what others would think of us and give enthusiastic service to our Lord. It may mean sharing with some one our experience of Christ, leading in prayer or even leading a meeting.

In some lives the power of the Holy Spirit is manifest in a large degree. In other Christians there is little to distinguish them outwardly from non-Christians. The crying need of the world today is that all Christians everywhere may receive the Holy Spirit in power. Then, indeed, we would be the salt of the earth. We would be on fire for Christ. The fire would catch on to others and spread. The very course of the world could be changed from confusion and war and hate to the peace and love that Christ brings to the hearts of men.

The Possibilities Of The Holy Spirit In The Church Today

By HARVEY E. PHILIPS*

BUT ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8). We are not told about the reaction of the disciples to the sensational statements made by our Lord on the eve of His departure from the world. These men had been trained from childhood in the strict monotheism of the Jewish faith. We of the Christian Church believe in a Triune God, but this conception of Deity was foreign to a devout Jew. It took the crucifixion, the resurrection, the ascension and Pentecost to bring the disciples to a true understanding of God.

It would be eminently worth while if every pastor in the Church first of all would make a thorough study of the Holy Spirit, His person, His work, His relationship to believers, and then carefully instruct his congregation in this vital subject.

THE HOLY SPIRIT IN THE OLD TESTAMENT

Before considering the present day work of the Holy Spirit it may be well to clear our minds on one important point, which is, that the work of the Holy Spirit during the age of Grace is unique. By this we mean that it is distinct and distinguishable from His work in other ages. Certainly in Old Testament times He was in the world. When the Law and the Prophets and the Psalms are read in the light of New Testament truth His omnipresence, His omnipotence and other attributes of Deity are revealed. It was He, who inspired the Old Testament prophets. Quoting Peter "These holy men of God sake as they were carried along by the Holy Spirit." He gave them courage and power and wisdom and guidance to prepare and deliver His message to the sons of men. However the laws of His operations in Old Testament times differed immensely from His method of work in the New Testament.

There is no New Testament instance of prophecy such as that of the false prophet Balaam, yet he uttered one of the most magnificent prophecies to be found in all Scripture. (Numbers 23-24). When the Spirit came upon men such as Balaam, Samson and King Saul He seems to have worked arbitrarily, even disregarding the characters through whom He spoke.

THE HOLY SPIRIT IN THE NEW TESTAMENT

It is not so in the New Testament. While it is quite beyond the powers of the human mind to comprehend the operations of the Holy Spirit of God, He has made definite statements as to how, and when, and under what conditions He works in the Church and in the lives of individuals.

When the Lord Jesus began to re-

* Dr. Philips is a missionary on furlough from Egypt.

veal to His followers the truth concerning the coming of the Holy Spirit and the nature of His work, He said "If ye then, being evil know how to give good gifts to your children how much more shall your heavenly Father give the Holy Spirit to them who ask, Him." Here is Christ's promise of the Holy Spirit to those who ask.

As Jesus drew near to the end of His sojourn upon the earth, He made some very definite promises concerning the coming of the Spirit and His work in them individually as well as in the whole body of disciples. Listen to His three-fold promise: "He shall be *with* you; He shall be *in* you: He shall *come upon* you" and the added promise as He ascended "He shall *empower* you." All this was new doctrine to the disciples. Notwithstanding the many statements of Christ concerning the Spirit, they did not understand, and the degree of enlightenment was not very different from that of John's followers who said "We have not so much as heard whether there is a Holy Spirit." The facts of His being and the larger fact of the Blessed Trinity were among those truths which the Lord could not reveal to them because they were not yet able to bear such revelations.

After the resurrection they began to understand and after Pentecost they believed. Ten days following the ascension of Jesus the first part of the promise was fulfilled. At the feast of Pentecost, "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting and there appeared unto them tongues as of fire parting and sitting upon each of them. And they were all filled with the Holy Spirit" (Acts 2:1-4).

It was not long till persecution broke out against the young Church occasioned by the miracle of healing on the lame man at the Gate Beautiful. The disciples were filled with fear. They said, "Lord behold their threatening." Then they prayed and "the place was shaken where they were assembled together; and they were all filled with the Holy Spirit and they spake the Word of God with boldness." There is no mention of fear after that experience.

A little later the Church in Jerusalem held an election of deacons. It was under the guidance of the Holy Spirit. When the persecutions became more severe the disciples were scattered abroad, except the Apostles The Apostles were detained in Jerusalem but the laymen of the Church went everywhere preaching. The deacon Philip went down to Samaria. His preaching brought down a great revival. In the midst of that revival the Spirit told the preacher to go south toward the desert. It was to meet the Ethiopian. How sensitive these first preachers were to the guidance of the Holy Spirit and how prompt was their obedience when He called them for any service.

After a time came the conversion of Saul of Tarsus the persecutor. After this man had been thoroughly prepared, the Holy Spirit spoke to the Church in Antioch saying, "Separate me Barnabas and Saul for the work whereunto I have called them."

This action of the Spirit introduced a new epoch for He now began "to visit the Gentiles to take out of them a people for His name." (Acts 15: 14).

THE HOLY SPIRIT IN THE CHURCH

Follow on into the epistles and note a few of the references to the work of the Holy Spirit in the Church. In Romans five the justified are promised peace, access, rejoicing, patience, hope and the love of God is shed abroad in their hearts by the Holy Spirit given unto them. In the eighth chapter we read that the law of the Spirit of life makes free from the law of sin and death and teaches believers how to walk in Christ Jesus.

In I. Cor. 12 the Spirit is seen bestowing spiritual gifts upon members of the Church and teaching them their unity in Christ Jesus. In Ephesians four He is seen endowing certain men with gifts,—apostles, prophets, evangelists, pastors, teachers,—for the edifying of the body of Christ, using their services to bring the Church, "unto a perfect man, unto the measure of the stature of the fulness of Christ." In chapters two and three of this Ephesian letter, He reveals through the Apostle Paul the mystery that had been hid in God, which in other ages had not been made known to the sons of men . . . that the Gentiles should be fellow heirs and partakers of His promise in Christ by the Gospel."

In the Galatian epistle (5:22) He tells how the law is superceded in the lives of God's children by His reproducing in them those graces which were so manifest in the life of their Master,—the ninefold fruit of the Spirit, love, joy peace, long suffering, gentleness goodness, faith meekness, self-control.

The working power of the Holy Spirit in the lives of those who have trusted in Christ is so comprehensive and so absolute that John, the Disciple of Love, could write to the early Church, (I. John 2:20, 27), "Ye have an unction (anointing) from the Holy One, and ye know all things." . . . "The anointing which ye have received of Him abideth in you; and ye need not that any man teach you." These are strong words indeed. They contain a glorious promise and the assurance of the Spirit's all-sufficiency as well as perfect guidance for the life of the child of faith.

And so on and on through the Word the Holy Spirit is seen *revealing, witnessing, indwelling, guidance, forbidding, compelling, empowering, bestowing gifts for service, discerning, convicting, rebuking,* and *transforming the whole life of the believer, bringing him into complete subjection to the holy will of God.*

It is manifest from the Scriptures that every believer receives the Holy Spirit at the time of his new birth and that the Spirit is never withdrawn from him. You will recall those precious words of the Lord Jesus found in John 10:29, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish." When Christ departed the Holy Spirit took control of the Church, and may the Church nev-

er forget that he came to abide. As with the Church, so with the individual believer. He is with us and within; He comes upon us and empowers for service.

It is quite possible for true believers as individuals and as groups to grieve the Holy Spirit. It is possible to quench his power and spoil his relationship to the individual and to the Church. How sorely grieved he must be when he discovers unconfessed sin in the life of a Christian. How disappointed he is when a group of professed followers of the meek and lowly Jesus meet together to attend to the business of the Church and after a formal prayer they so far forget their relationship the one to the other, and their relationship to Christ that they fall into distressing controversy.

Notwithstanding our many offenses the Holy Spirit is exceedingly patient and he continues to work in and through the fallible Church until his will is accomplished. There was "no small dissension and disputation in the Church at Antioch when Paul and Barnabas sought to bring the G e n t i l e converts into the full membership of the C h u r c h. Then when the matter was taken to the Apostolic Church in Jerusalem, this first General Assembly did not reach a conclusion until after "there was much disputing." But how refreshing to read their report: "Being assembled with one a c c o r d . . . it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things."

THE HOLY SPIRIT'S DIRECTION

Blessed be His name the Holy Spirit continues to guide the Church of Jesus Christ. Who can doubt that the modern missionary movement is His work? Certainly any one familiar with the history of our own small denomination can see why the Holy Spirit hindered or forbade the efforts of our church to establish work in China and Ceylon and Trinidad, and why the workers turned from Syria to Egypt. He had an important piece of work to be done in Egypt, in North India, in the Egyptian Sudan and in Ethiopia, and he honored our church by committing to it this task. As we look back we can thank God that it seemed good to the Holy Spirit and to the Fathers in the church to send workers into these lands, where His guidance and His blessing have been manifest through the years.

It is indeed a sobering thought that the Holy Spirit of God has seen fit to tabernacle in the Church, the mystical body of Christ our Lord, and also to dwell in the bodies of men and women who have trusted in Christ. What an incentive to holiness this fact should be! What revival would come to the Church, how many unworthy actions would be reversed, or left undone, how many secret sins would be put away, if only we would keep reminding ourselves day by day that we are not our own, we are bought with a price, even the precious blood of Jesus—bought that we might be the dwelling place of the Spirit of God. What showers of blessing would come upon the Church of Christ everywhere if all of us would obey the injunction to glorify God in our bodies, because the Holy Spirit dwells within.

Suggested Devotional Service

For Program-Study on "Spiritual Horizons—Pentecost."

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1943: MOUNTAINS OF THE BIBLE.

June: *Mount Carmel.* I Kings 18: 19-21.

Leader: "The size of one's Heaven is the exact dimensions of his soul. Happiness is a matter of appetite and capacity. As well prepare dinner for a corpse as Heaven for a soul whose spiritual functions are dead. The problem of the hereafter is not the matter of a celestial climate and a city beautiful. It is a problem of the eternal in man. The kingdom is within him. The greatest concern of a human being therefore should be to feel God's presence, to be stirred by His messages to have faith in the invisible, and to follow aspirations which leap over the boundaries of time and seek satisfaction in the infinite."

Song: Bible Songs Hymnal No. 11.

Leader: "Mt. Carmel is a mountain which forms one of the most striking and characteristic features of the country of Palestine. It is a noble ridge, the only headland of lower and central Palestine, and forms its southern boundry, running out with a bold bluff promontory, nearly six hundred feet high, almost into the very waves of the Mediterranean, then extending southeast for a little more than twelve miles, when it terminates suddenly in a bluff somewhat corresponding to its western end. That which has made the name of Carmel most familiar to the modern world is its intimate connection with the history of the two great prophets of Israel, Elijah and Elisha."

Scripture Reading: I Kings 18: 19-21. (*Have story dramatized.*)

Song: B. S. H. No. 1

Leader: (*Matt.* 6:24) "Look at a coal covered with ashes; there is nothing appearing in the hearth but only dead ashes; there is neither light, nor smoke, nor heat; and yet, when these embers are stirred to the bottom, there are found some living gleads, which do but contain fire, and are apt to propagate it. Many a Christian breast is like this hearth, no life of grace appearing there for the time, either to his own sense or to the apprehension of others. Whilst the season of temptation lasteth, all seems cold and dead; yet still at the worst there is a secret coal in his bosom, which, upon the gracious motion of the Almighty, doth manifest some remainders of that Divine Fire, as is easily raised to a perfect flame."

Scripture Reading: Matt. 3:1-3, 11; John 14:15-26; Acts 2:1-17.

Responsive Scripture Reading: B. S. H. Selection 48.

Prayer: (*For suggestions see* 2, 7, 12, 18 *Days in the Prayer Cycle.*)

Song: B. S. H. No. 102.

Closing Thought: "If we live by the Spirit we shall be led by Him every day and every moment."

The Biblical Seminary In New York

By MISS LOIS D. KINGAN, On Furlough from Egypt

LONG before I was appointed to the foreign field it was my great desire to prepare for appointment by studying in Biblical Seminary in New York. After college however I landed in Los Angeles and taught school there until I was appointed to Egypt in 1926. I never gave up hope, though that sometime, I would get to the seminary. That great desire is being realized now. Being detained in America has made it possible for me to attend three semesters in this very splendid training center.

I entered the Seminary last year in the w i n t e r term. Just at that time the school was in a most critical financial crisis. The very existence of the Seminary was threatened. My very first introduction was to the great prayer life of the students and faculty. Many of you know of the great answer to prayer experienced by the school, as you were participants in the all out effort to raise the sum of money needed. I soon found out that prayer was not for a crisis only but a vital part of Seminary life. To such an extent is this true that a pamphlet on The Power of Prayer was requested. This telling booklet has been prepared by Dr. Caroline Palmer and has been widely distributed through out the United States. In the middle of the morning the students and faculty meet for a twenty minute prayer period. To this group come requests from all over the world and especially from this great needy city. It happens frequently enough to be very noticeable that people report that their requests have been answered and that the prayers have been much appreciated. Each class period is opened and closed with prayer. I always feel that I have missed much from the two hour period if for any reason I must miss this part.

Miss Lois Kingan

"Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." The Bible study of course is very very fine. It is especially helpful to us, as a splendid method for independent Bible study is carefully taught. The method is presented in the teaching of the Gospel of Mark and the Gospel of Matthew. Ample opportunity is afforded them to use the method in other Bible courses. The method might be summed up in three words —Observation — Interpretation — Application. A study of the Minor Prophets under the masterful leadership of Dr. Palmer, certainly leads one to a new understanding of Amos, Hosea, Habbakuk and the

others. "Old Testament Book Studies" with Dr. McKee not only introduces us to the method of book study but is a rich interpretation and appreciation of the Old Testament. It would take too much space to tell of all the courses and the great joy that I have had in them. I just feel that I am feasting at a great banquet.

In the department of religious education, too, I have great delight. All these years I have been struggling along needing help with my Sabbath School work, worship materials, stories, recreation programs, personal counseling aids, projects and so on. My courses in this department have been as a hand thrust out to a person going down for the third time. Very soon after coming here I was asked to review a unit of work. It delighted my soul. Here was just what I needed, "The Child and the Book" a delightful course of study or unit of work in four volumes, with Bible study, worship program and a correlated activity program for children from 10-14 years of age. This splendid work was prepared by the teacher in this department, Dr. Emily J. Werner. I can scarcely wait until I see this unit at work in Arabic. I have found a veritable treasure of good things in the assigned reading and in the contacts made with these folks who have been engaged in religious education for so many years.

It has been my pleasure and privilege in addition to my school work to get about through the churches and to talk on my favorite subject, Egypt. I have been very pleased with the interest shown in missions. The societies and presbyterials all have shown that they are behind us in prayer and material support. I have been challenged and inspired by meeting with these fine groups.

WHO WOULD LIKE TO HELP

PLACE A COMPLETE FILE OF THE WOMENS MISSIONARY MAGAZINE IN THE CONGRESSIONAL LIBRARY?

A file of Magazines, almost complete, has come into our hands. Learning that the Congressional Library wanted files, we wrote making inquiry, and received a very gracious letter saying that the Library would gladly accept such a file.

We want to have these Magazines nicely bound, which will cost something over one hundred dollars. We feel sure that we have many friends who will gladly aid us in this project, with small gifts.

Any such gift may be sent to the Treasurer, Mrs. Ralph H. Arnold, 525 Mifflin Avenue (21) Pittsburgh, Pa.

Some numbers are missing here and there in the volumes. As we wish to have every volume complete we are asking that any one having old copies prior to 1913 and willing to give them for this project would please report to the *Editor*.

Good News from Far Countries

Egypt

MRS. W. J. SKELLIE, Editor, Luxor, Egypt

AMERICAN GIRLS COLLEGE IN CAIRO SERVES IN WAR TIME

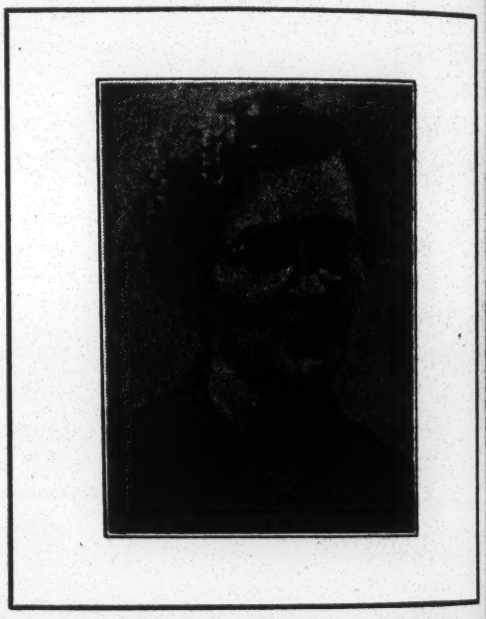
Excerpts from a letter written by
MISS SARAH MELOY, Cairo, Egypt.

At the opening of the Red Cross Club, we saw an imposing array of Army officers, the most that we have seen in one place. The Grand Hotel building was taken over by the Red Cross and it is a wonderful place for the American boys to have for use on leave. We had visited it when repairs were in progress and we were delightfully surprised with the finished results for it is most attractive. A number of Red Cross men and women were on hand and they showed the place to small groups. We saw the restaurant floor, the recreation rooms, the offices and one of the several floors where the bed rooms are located, two or three beds in a room and private bath rooms for each two rooms.

We had a special Christmas dinner at the College that was unusual. Some time ago *Khairy Pasha and his wife sent us four turkeys,* that *they wanted us to use for a party for convalescent soldiers.* We dedeecided that the best day would be the day before Christmas, so we made our plans accordingly and arranged to have a regular Christmas dinner for the boys.

It is of interest that Khairy Pasha himself is a retired General from the Egyptian Army and was at one time Under-Secretary for War in the ministry. His wife has been deeply interested in Red Cross work and has done much sewing herself and made large contributions as well.

To make a long story short we had 19 convalescents, 16 of whom were American and 13 New Zealanders on leave. Other guests were Khairy Pasha and his wife



Miss Sarah Meloy, teacher in the Cairo College for Girls, Cairo, Egypt.

and two daughters (who are in school and lovely girls), Dr. and Mrs. Elder, Mr. Grice and Miss Robertson. With the eight of our own family we had a total of 48.

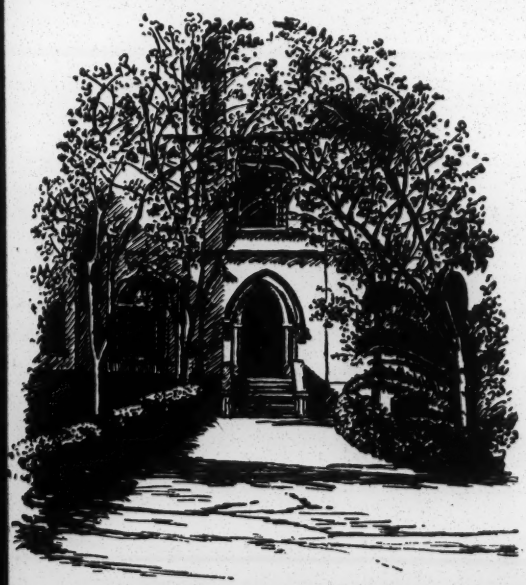
I went out in our bus to get the boys from the American camp somewhere in the desert, and I was more than interested to be able to get inside this camp about which we have been so curious. Luckily enough we were able to locate the hospital section, and the Red Cross

*If any mother, who reads this story has a boy in Egypt, she will pray, "God bless the American College for Girls, and Khairy Pasha and his wife, and Mr. Said for their loving thought of my boy at Christmas time."

Not only in this center but in every corner where missionaries are near a camp the same kind of hospitality is given again and again to our American boys and to the British, the Australians and the New Zealanders."—Editor.

woman, with whom we had made the arrangements was on the lookout for us and soon had the boys ready to leave. The day was beautiful and I think the boys were very much pleased to be released for an outing. One of them said it was his first trip to Cairo. There were some fine lads among them. We stopped at the R.A.F. Hospital and got five more and were at the College a little after one o'clock, about two hours after I had started on the trip.

The dinner was delicious, from soup to plum pudding and I think every one enjoyed it and had more than enough. Another gift came from Mr. Said a Syrian, but an American citizen, who is in business here. When he heard of the party he wanted to furnish something for it so he sent the cakes for the afternoon tea—delicious Groppi pastries, cakes, fruit cake much enjoyed that day and on several other occasions. Miss Marson and I escorted the boys home in the bus and it was 4:45 p. m. by the time we got away and really dark by the time we reached camp. The driver had to remove the blued lights (necessary for blackout) in order to find our way in safety. We passed a group of soldiers on their way to busses, so we stopped and gave a lift to 15, who semed pleased for a ride.



The Door of the College through which pass more than 600 girls every day.

And through this door passed many convalescent soldier boys to enjoy a Christmas feast.

The U. S. Army was having a midnight service in our church in Esbikia which Miss Martin and I attended—hard as it was to stay up late that night after our busy day. It was a nice service with Christmas carols by a large choir and by the congregation, and a good talk by Col. Morrison the Chaplain in charge of the Protestant service that is being held Sabbath mornings.

There were other gatherings during the week; the Alumnae had their annual dinner with about 200 present which of course was managed entirely by the young women themselves.

The whole American mission group dined together on Christmas day. Among guests were Lt. Col. Wallace McClenahan and Captain Ned Henry.

By Saturday we were weary. On the Sabbath we had a very fine service with a sermon by a U. S. Chaplain Davis, followed by a communion service. There was a large congregation present and we were glad to see an increasing number of Americans.

Our College Girls' Choir went to two hospitals to sing Christmas carols. All in all this has been a wonderful Christmas, even in the midst of war!

EASTER MEMORY

By MRS. NEAL McCLANAHAN,
Assiut, Egypt.

It was Easter. I wore my brown dress because it had long sleeves but as I sat in the little church with fifty or sixty women dressed in black, my white hat, white gloves and white purse seemed so very white, and the white polka dots on my dress seemed to have multiplied during the night. A black dust coat that I had intended to remove this

hot day, I wore throughout the service.

Tired mothers and babies, restless and thirsty children, encouraged my mind to wander during the sermon. Through an opening high in the church wall I saw beautiful palms that seemed to conceal the little village houses. I could almost imagine a garden outside.

I began to think of other Easters: one at the Third Church, Pittsburgh; another in Monmouth with home folks when Paul sang "King, Ever Glorious," and "O Morn of Beauty." But thoughts of such days must not have too large a place in my mind on this Easter, and I turned again to the women in black.

There are things in life that make one feel happy and this time it was the pastor and his sweet little wife, Amina. The pastor is a graduate of Assiut College and the Theological Seminary; Amina is the daughter of one of the older Egyptian pastors and she was educated in the Pressly Memorial Institute. How can you or I measure the things those two splendid young people and that Protestant Church stand for in that community?

On this Sabbath forty-one women and twenty-eight men communed. Mr. McClenahan baptized six babes and received two men into the Church.

I wrote this some time ago. Today, as I sit at my desk in Assiut, thinking of you in America, with your clean streets, good schools and medical care; surrounded with so much of convenience and beauty, I again see Amina with her ready smile and intelligent face. I hear her questions concerning Miss Ruth, Miss Crisswell and the P.M.I. I see her on that hot Sabbath, in a small open roof room, preparing a big dinner for us, eager to know what we would enjoy, and ready with many gracious words and acts. And then I see the vacant faces of the many mothers in that church and on those streets; faces full of care and hungerings, their sicknesses often unattended, and to the sorrows of their hearts are added the burdens of superstition and blame.

As our Ford left the door of the little Protestant Church, the pastor, Amina, and their little boys stood there to wave us goodbye. We drove through the narrow, hot, dusty streets towards our comfortable home in Assiut. She turned to her path, which is not an easy one, but we left her with gratitude in our hearts that she has that unnameable something possessed by women who are able to face a path not strewn with flowers.

WORK AND WAR

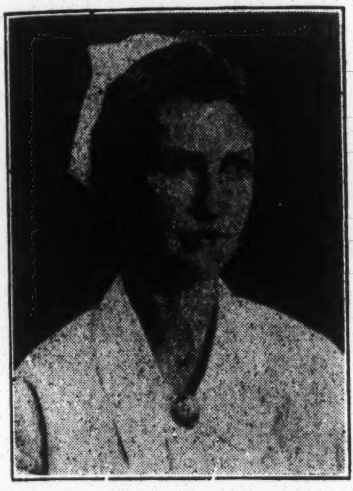
By HELEN R. BROWNLEE, R.N.,
Assiut, Egypt.

These are war days, when many of us are in one way or another vitally interested in the war. I shall try to give you a little picture of the way we are trying to do our hospital work and some war work at the same time.

Assiut, you know, is in upper Egypt. We are so far from Cairo and Alexandria which have been full of troops since the beginning of the war, that we would hardly know there is a war were it not for the radio and newspaper. At the hospital we longed for something to do which would be our part in the war effort. And so our "American Lodge" came into being. Some of you have heard and read about it. It is one of our doctor's flats fixed up to take care of men on leave. We can accommodate fifteen at a time. It has been open just a year now for we had our first birthday party this week—January 19th. Within that time over two hundred and sixty men have stayed with us, some for a few days, others, who were fortunate enough to have longer leave, for two weeks.

What do we have to offer these

men who spend their leave with us? There is nothing much in Assiut in the way of entertainment except one movie house which may or may not have a good picture once a week. And so we show them our mission work. Practically every group visits the College, the P.M.I., Miss Lillian Trasher's orphanage and the Hospital. I am sure many of them are not especially interested in mis-



Miss Helen Brownlee, R.N., Head of the Nurses Training School, Assiut Hospital.

sion work, but they go away more interested than when they came. Many of them have been in Egypt two years or more and knowing and seeing nothing but army life do not know what is being done for Egyptians. We are convinced that the army sees only the worst of any country it is in and are glad that we can show a few of them something of the better side of Egypt. All express appreciation for this and wish the whole army could have the opportunities they have had while with us.

We frequently have a group of three or four from the Lodge eat dinner at our head nurses' table. We enjoy having them with us but our main purpose in doing this is to have them see what fine girls our nurses are. Often if the conversation lags, we play the spelling game of "Ghost" " at the table. Afterwards the men often express surprise that the nurses know English so well and that they are such attractive, intelligent girls.

Just as many in the army have a poor opinion of Egypt so many Egyptians have the same opinion of all in the army. Our own nurses and many in the community are finding they can't judge the whole army by a few. Most of the men who stay with us attend our prayer-meeting and church service, only a week ago an army chaplain preached for us, one of the men played the piano and a choir of English and New Zealanders sang for us. All were from our Lodge. Several times some of our Egyptian families have entertained our men and each time they do so we feel international barriers are broken down. One Sabbath, Dr. Neal McClanahan and I took two of the men to a village near Assiut for the church service. Both were interested in Christian work and were thrilled with this church, its pastor and people. Dr. McClanahan preached in Arabic and then one of the men spoke a few words —the pastor interpreting for him.

We have just finished celebrating Christmas—for Christmas with us extends from Dec. 25 through Jan. 7. How all all the men enjoyed the Christmas program the nurses had for the servants' families and patients on Jan. 7, for the lepers on the clinic day nearest the 7th, and for the street S.S. children on the Sabbath afternnon following the 7th. No doubt all were most touched by the leper group for I suppose none had ever seen a leper before and many of them are most pathetic with so little to look forward to in this life.

These men who come to us are of all kinds, of different religions and walks in life. They have been mostly New Zealanders and English.

Some are real Christian boys, others are not. Some have come embittered by all that war has shown them. Our prayer for them is that while spending a few days with us they may be brought back to those things which are of Christ, catch a new vision of Him and be strengthened for whatever is ahead of them. I know our Egyptian nurses also often pray for them and are as thrilled as we are when we hear of some who have been helped with these contacts with Christian people and work. Many letters of appreciation for the touch of home life we have been able to give them and for the new grip on life they have received during their stay at the Lodge quite touch our hearts.

Routine work in the Hospital goes on day by day, the teaching of nurses and caring for patients that is a part of all hospital life. One can write about that any time. We hope the war won't last long so I have taken this opportunity to tell you, readers of the Missionary Magazine, a little of what we are doing these days as our part in the war.

MY GIRLS

By MISS CAROL MacMILLAN
Beni Suef, Egypt.

My first article written from Beni Suef told of mourning customs which I had observed here. I want to add a later chapter to the story of the young widow who for six years had not only clothed herself entirely in black, but her house furnishings as well. She had felt a commendable pride in thus banishing from her house any evidence of joy. When I had said God was not pleased to have us refuse comfort at the time of a death and suggested she take away the black coverings of the furnishings in her reception room, she agreed to do so. I was not sure whether she really meant her promise or only said so to please me. I did not return again for more than a year. When I was shown into the same reception room, to my great delight and satisfaction I found white coverings where the black had been. I expressed my pleasure at the desirable change and she told me in a happy way what she had done. She said soon after my visit she went and bought white material and had the coverings made and had used them ever since. In thinking what to do with the considerable amount of black material, she had thought of a need outside of her family which I cannot now recall and had used it in that way. So she had done her own family good and had helped another as well. I was glad to see her change of attitude. The extreme expression of her grief had been the result of her own ignorance and that of her family and friends and she herself seemed genuinely glad of the change.

The mother of one of the youngest kindergarten children was in one day. I spoke of our pleasure in her daughter's progress and behavior. She said, "Yes, she is very obedient and diligent, but don't have her pray so much." I did not understand her remark at the time. Later we went to her daughter's class. After hearing her daughter recite very nicely for a little class of five, the mother made the same remark to the teacher about her daughter praying too much. She said she would never begin to study until after she had prayed. After the mother was gone, I asked the teacher what she meant. She said that always when they had a new lesson, she would say to the children, "Let us ask God to help us learn this," and they would stop a moment and ask Him. This then became the natural procedure of this dear little child. May it continue so throughout her life.

The girls of the class that complete the school course this year with two teachers and myself enjoyed a trip recently to Lake Karoun in the Fayoum Oasis. This lake is formed

by the waters of the Yousef Canal emptying into it after watering the fertile fields of the oasis. My idea of it before we went was that it would be in a wild, desolate region far from human habitation with a few reeds here and there to serve as hiding places for the wild ducks and geese which make it a stopping place in their migrations. What was my surprise to find that the cultivated land reached almost to its shores. There was a village nearby and a very nice looking hotel, a government rest house for inspectors and a hunting lodge with a well built pier for King Farouk when he goes hunting. Across the lake was a low range of mountains. The view reminded me very much of the Dead Sea near Jericho, only this was on a smaller scale. We had a delightful day. Such trips are quite the approved thing with the Ministry of Education.

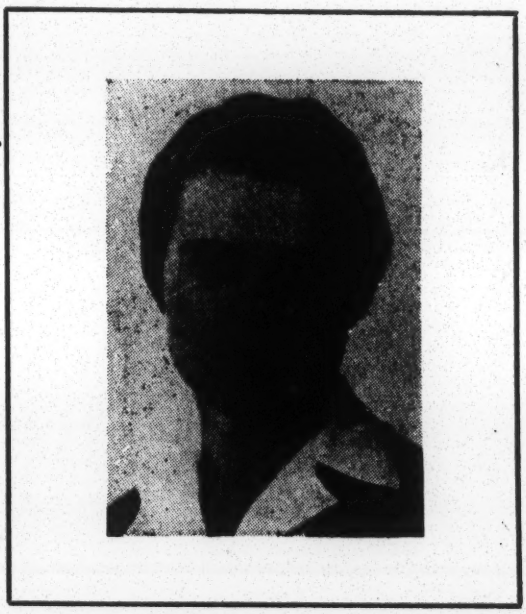
India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

"NOW THIS IS JUST WHERE I BELONG"

By MISS MARGARET BALLANTYNE,
Gujranwala, India.

The jump from Kinnaird College to village life ought to be a big one, but to me the Punjabi girl is essentially the same whether wearing a saree whose gossamer beauty thrills you, or tattered trousers, shirt, and veil. At college the veneer of an academic life was eternally cracking, letting the Punjabi peer through. The people seem much the same—but oh how different the work! Instead of being occupied with preparing and delivering lectures, staff house-keeping, students' banking, co-operative society, busy social life, Sabbath school teachers training class, and the endless round of little things now I spend my days teaching the Bible lessons in this year's synod course; teaching toil-worn but eager illiterate women how to read THE WORD OF GOD, a primer written by Miss Lois Boyd, studying Punjabi all morning with a tutor often surrounded by a crowd of curious villagers chewing noisily on sugarcane or turnips; learning to pray trembling little prayers in Punjabi; showing endless visitors the wonders of my plain little tent; being shown the tiny mud homes they occupy; trying to understand their strange dialect; trying to make them understand mine; listening to them ask a thousand times how old I am, how much salary I receive, what kind of clothes are covered by the frock, why I am not married; learning even to have evening devotions while a curious audience peers under the flaps of my tent; finding out what Paul meant when he wrote: "we are made a spectacle unto the world;" looking at dreadful sore eyes, too thinly-clad children, sickly babies chewing on radishes, women who have had so pitifully



Miss Margaret Ballantyne, formerly in Kinnarrd College, Lahore, India.

little in life; being jostled along the roadways by buffaloes, donkeys, camels; feeling over and over while sitting in the midst of a village crowd—ever so busy—ever so moved with compassion—so glad that Christ has given this work to me—"Now *this* is just where I belong!"

LITTLE GRACE

By MISS BETSY FLEMING, Sargodha, India.

Grace was a dear little child, when she entered school with her sister. She was very quiet and obedient, while her sister was very disobedient and naughty. One day when the sister had been very disobedient, little Grace said, "She is not my sister, because she is always stealing, quarreling or is disobedient. Their mother was a fine Christian, and although illiterate herself she had a great desire to have her daughters educated. The fee for the two girls was about five dollars for the year. One fall the father was away from home, and the mother sold some of her bedding and cooking utensils to get money for the girls fees. That winter the mother was able to earn a little extra money, and while it was needed in the home she said, "This is extra money now so we will send it as an advance on the girls fees for next year. We may not have the money in the fall." The mother died about a year ago, and on her death bed expressed great desire for her two girls, that they would make progress in school, and become good Christian girls. Grace is now in the Sixth class. We have been much in prayer for her, as she is not even as obedient as she used to be. She become very careless and indifferent about herself, as well as her class work. There seemed to be no end to her disobedience. A week ago she was caught in a very serious case of disobedience, which explains part of her carelessness and indifference. We have prayed with and for her, and time and again she has asked forgiveness, with the promise to do better. When she came to the office last week, she wept and wept as she asked for forgiveness, and again promised to be a better girl. As I talked with her she said "Yes it is true, you have forgiven me many times, and I have been disobedient, but I never prayed as I have now." She told of how a certain girl had a strong influence over her, and Satan came into her heart. Then she said "While you were praying for me, in evening worship on Saturday, God took hold of my heart and I had no peace or rest all night. I went to the Prayer Room Sabbath morning, and prayed as never before. I confessed my sins and weakness, and asked God to forgive me and help me. Join with us in prayer for Grace, that the Holy Spirit may continue to work in this young life and that this child may be used in His service.

Five typical children in the Sargodha Girls Boarding School. Incidentally, these all came from one family.

DAY BY DAY

Miss Margaret Felhman writing months ago from India reported two very interesting items, one of which was a meeting of the Punjab Prayer and Praise Union.

Miss Margaret Fehlman, Chicago, Illinois, on furlough from Zafarwal, India.

"We had a good meeting in Gurdaspur. The Union is interdenominational. There were Presbyterians, United Presbyterians, Methodists, Church of England and independent organizations represented. There were several nationalities also: Indian, American, English, Scotch, German and Norwegian. The last two countries were represented by missionaries of the American Methodist Board. Miss Sword, the German, came out a couple of years ago. At that time she told of her parents in Germany. Her brothers and sisters are in the United States and through them she had word some months before that they were well. Miss Neilson, the Norwegian told us that all papers and letters from Norway tell of persecution to Christians and that even lay people are imprisoned and persecuted."

"We were cheered last evening by a man, a convert from the Chamars, who came bringing one of the elder men from a certain town. This town has a large group of Chamars, who farm land belonging to them by hereditary rights; they, as a group desire to become Christians. They are suffering some persecution but since they are independent, they say the landlords of the village cannot prevent their living there and farming the land. An elder man came as a representative of the group to sign a statement of their purpose and ask for regular teaching. There is a teacher ready to send, one who has taken a special course at Moga and of whom we have glowing reports. May he use not only his training ability in this new center but may he be faithful in giving Christian instruction to both the children and to their elders."

The Sudan

MRS. RIED F. SHIELDS, Editor, Khartum, The Sudan

NEW NEWS FROM NASIR

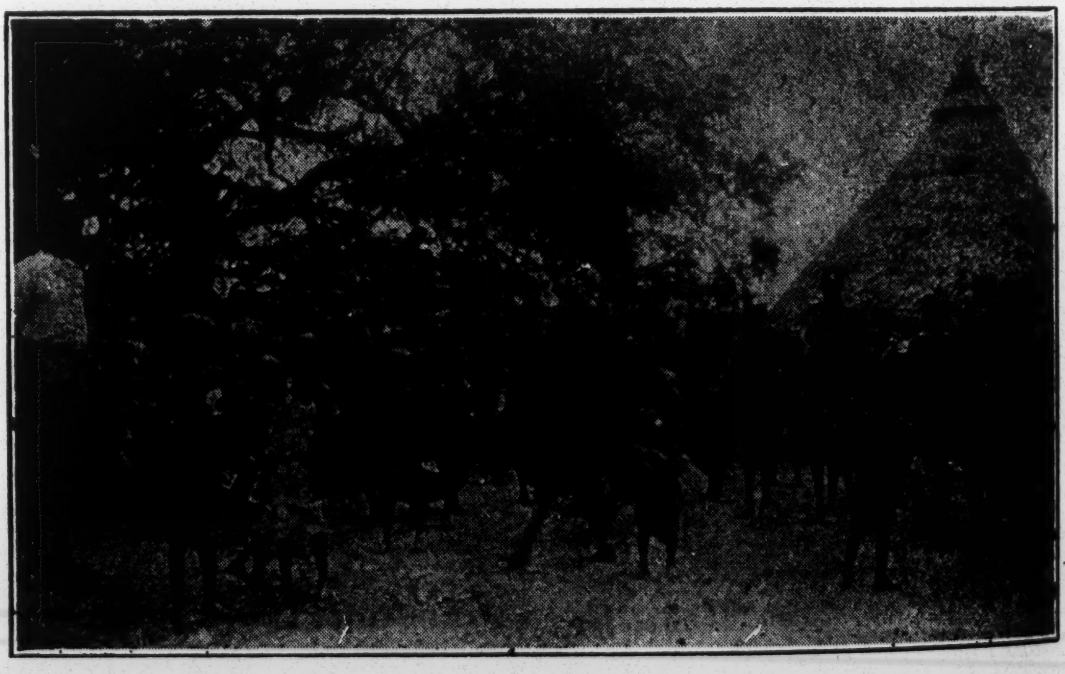
By W. J. ADAIR, Nasir, The Egyptian Sudan.

Dwop Wur is of a Nuer Chief's family. He had been in our school more than ten years ago and had been baptized. Two years ago he decided that he must have more education and came back to us. It was not easy for us to put him in with the boys and it was difficult for him, but he persisted until he felt that he had obtained his objective. He then came to us insisting that he wanted to start a Christian school in his village. We were hesitant, but his earnestness and determination prevailed and the school was started last summer. Here again our lack of faith has been rebuked for, because of his standing and influence in his community and because of his

persistent effort, our village school supervisor says he has spent more time and effort in his school than any other village school teacher. The school has been an outstanding success in numbers and real accomplishment. We have another school not far away and we look forward to the time when this center, which is about thirty miles away from Nasir, will become a Christian community and have its own church.

For the first time two special Christmas programs were held in village schools this year. In previous years the teachers and pupils of schools which were near enough were invited to come in to the central school for Christian celebration and programs which lasted for parts of two days. These large gatherings have been a great inspiration but have grown to such proportions that they have been a heavy burden of extra work and expense. So this year in two different centers, two nearby schools were united in these Christian celebrations of their own. They were held at different times so that the missionary and Thot Kwoth, the Nuer supervisor of village schools, and a few other helpers from the central school might attend. The supervisor and his helpers went the day before and held a community service in the evening. I arrived early the next morning. The morning was spent in various games and contests, including foot-races, spear throwing, a tug of war, etc. Then, following the late forenoon meal all were gathered together for the Christian program of prayer anl song and the presentation of the Christmas story and message. Led by the xylophone, the familiar songs in Nuer—"Away in a Manger," "Oh, Come all ye Faithful" and "There is Born to You this Day" were sung and resung. A new favorite this year was, "What a Wonderful Saviour" which had been put into Nuer earlier in the year. In one place the story of the shepherds was presented in drama form. As we returned to Nasir in the late afternoon we felt that another forward step had been taken in the establishment of Christian communities and Christian churches among the Nuers.

In the Central school, adult edu-



Village folk like these in the South Sudan, having learned the story of the birth of Jesus, held Christian celebrations in their villages, for the first time in 1942.

cation is almost impossible but it is beginning to "catch on" in the village schools. In several places there has been the individual pupil, a young man, who has made a start in school but for some reason has dropped out, and now sees his mistake and is back again. In one school there is a class of four young men who are doing this. At the end of the early morning three-hour school period for the boys, all come in for the daily Bible lesson and song service. The boys then go to their daily tasks, in the barns and among the sheep and cattle while the young men remain for their lessons. In one school, a class of girls, who have been busy about their household tasks in the morning, is held at this time.

Ethiopia

SCHOOL DAYS AGAIN IN ETHIOPIA

By MRS. D. C. HENRY,
Addis Ababa, Ethiopia.

The days go by, so full we hardly know what to do and what to leave for another day. For sixteen months, with the exception of 25 days of vacation, we have driven across the city at 20 minutes to eight in the morning and returned some time between two and six o'clock. Even on vacation days the Girls' School must be cared for as it is a boarding school and some of the little girls have no homes to which to return during vacation.

Just what are we doing? Mr. Henry is the Director of the Tafara Mekennen School, a day school for boys. There are 1,500 enrolled but only 1,000 in daily attendance. He has had to train office force, janitors and some of the teachers, some of whom had never attended a school with a daily program. In the first month when I was helping Mr. Henry I had to personally conduct one teacher along the hall every day. In fact we have to check up on every room daily to see if the right teacher has arrived at the right place and is on duty.

The boys are given a good foundation in their own language and then they may take English, Arabic or French. It is astonishing how fast some of these boys go having been deprived of school for five years. We promote them as fast as they are able. Some have gone through four classes the past year. On the other hand some of the older girls from 13 to 18 years of age, who have never been in school, have to spend months in the beginners' class. But they are all getting some knowledge of cleanliness and of the Bible in spite of their slowness.

Mrs. Duncan Henry, Directress of the Empress School, Addis Ababa, Ethiopia

The Girls' School is called "The Empress School" and my title is "Directress" of this school founded by the Empress. There are 22 teachers and 23 matrons and servants. It seems that I am training teachers, staff and parents at the same time. They are conscientious but do not seem to undertsand what

real service is for a good wage. There will be from one to five teachers out any day and no advance word sent. Most of the excuses given are fairly good Ethiopian excuses, a death in a family calls for a three-day mourning, a sick child cannot be left alone, or if one were ill herself how could she be at school. In the lower classes such absences are not disastrous, but when the teachers in the upper classes do not arrive it is a real difficulty.

In the matter of reaching parents, very few know the value of regular attendance at school and to remain out a week or a month is nothing at all in their eyes. Nor do they seem to sense the need of enough clothes —and clean clothes and above all the obligation to pay tuition of the boarding pupils on time.

Between teaching, or rather administrative duties, we have written and proof read two English readers, with the contents based on life in Ethiopia. We have included many Bible stories in them. Ten thousand copies of each reader have been printed and we are reading the proof now for the second edition of the First Reader. It is very interesting work but it takes much time. The hardest part is waiting for other people to get their work in order for us. We are called to the printing office and go, hoping that we can finish a section at one sitting. We find perhaps six pages ready and after a half hour or an hour four or five pages will be brought. But we feel that it is all a part of our service in sending Bible truth into places where it might not otherwise go, so we try to have endless patience. God has sent us many lessons in the last few years to teach us patience.

*A PRAYER FOR THOSE AT SEA**

Eternal Father, strong to save
Whose arm doth bind the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep:
O hear us when we cry to Thee
For those in peril on the sea.

O Christ whose voice the waters heard,
And hushed their raging at Thy word,
Who walkedst on the foaming deep,
And calm amid the storm didst sleep:
O hear us when we cry to Thee
For those in peril on the sea.

O Holy Spirit Who didst brood
Upon the waters dark and rude,
And bid their angry tumult cease,
And give, for wild confusion, peace:
O hear us when we cry to Thee
For those in peril on the sea.

O Trinity of love and power,
Our brethren shield in danger's hour;
From rock and tempest, fire and foe
Protect them wheresoe'er they go;
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea.

William Whiting.

* Four of our missionaries are now on the sea going back to their fields of labor: Rev. Harold McGeoch, to Egypt; Miss Ray Huffman, R.N., to The Sudan; Mr. Fred Russell and Mr. Sigurd Nystrom, to Ethiopia.

President's Page

MEN make the roads, but it is the women who teach the children to walk thereon." This ancient French proverb may have a message for all who would look beyond the war horizon of today, and vision ideals for the World-That-Is-To-Be. Perchance, too, the proverb has a message for the women of our Church as we look forward to our National Convention.

When Peace comes—and the Peace Table—dare we hope that new roads of international understanding will be built? The world, already one big neighborhood, must become in reality a brotherhood, if peace is to be enduring. But who will build these roads?

Although there are indications that a few international-minded women may sit at the Peace Table, it is likely that the peace roads will, for the most part, be built by men. To the women of the world will still belong much of the motherly responsibility for teaching the children and youth how to walk on these roads that lead toward a Tomorrow that will be secure for all races in all lands.

To Christian women, especially, comes the call to put on, and to help others to put on "the whole armour of God" as equipment for guiding wisely the steps of the young who walk beside them.

Our Christian Guide Book offers suggestions concerning the walk of Christians. We will be wise if we learn them well now. Here are four of the many that might be named:

1. *Walk humbly* (Micah 6:8). No grace is more becoming to a victor than humility. Arrogance and superior race attitudes and discriminations cannot flourish among those who "do justly, love mercy, and walk humbly with God."

2. *Walk honestly* (I Thes. 4:12). Honesty and consistency are virtues that guarantee to every human being justice and equity. Not "live and let live" but "live and help live" must be our honest effort.

3. *Walk by faith* (II Cor. 5:7). The things of the Future are veiled. We must walk in faith—faith in Christ and in His promise of the indestructibility of His Kingdom, and faith in our fellowmen.

4. *Walk in love* (Eph. 5:2). Only Love, the *strongest* power in the world, can bind up wounds of hatred and misunderstanding. Love, such as Christ gave for us, can overcome seemingly insurmountable obstacles.

The Sixtieth Annual Convention of the Women's General Missionary Society draws near. To all who expect to attend, it should also be the drawing near of a time of inspiration and training in "walking with God" —not alone for ourselves, but also for the sake of "teaching the children to walk on Roads of Peace." As we pray, and plan, and work, so will our measure of blessing be.

Mrs. E. D. McKune,
Convention Secretary.

Announcements

THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY JUNE 15-18, 1943

Place of Meeting

THE FIRST UNITED PRESBYTERIAN CHURCH

Had we reached that place in ultra-scientific development which has been prophesied, when all food will be condensed into tablet form, so that a box of tablets properly chosen and a glass of water would make a meal, the Local Committee, letting every delegate bring her own tablets, would have had their problems simplified. But we still live in a real world and food is of vital interest.

When it became certain that the food situation could not be met in the Mt. Lebanon area, the Mt. Lebanon Church, which had so graciously invited the Convention relinquished its place as hostess and permitted the Local Committee to make whatever plans were feasible.

As was stated in the April Magazine, the delegates will be entertained in the Schenley Hotel. The meetings will be held in the First United Presbyterian Church across the street from the hotel, which will add to the convenience of the guests.

The hotel and church are in the educational and cultural center of Pittsburgh, away from the crowded down town, and surrounded by some of the most interesting spots in the city.

HOTEL RATES

The entire convention will be housed in the Schenley Hotel, Bigelow and Fifth Ave.

Single room	$3.50
Twin bed room	5.50
3 or 4 persons to room	2.00 each

Will all officers, delegates, Life Members, Life Directors, missionaries and visitors please write for reservations to Mrs. F. E. Milligan, 1218 Fairdale St., Pittsburgh, (4) Pa.

Schenley Hotel will serve luncheons and dinners—meal ticket will be $7.25.

Total expense of a delegate taking a $2.00 accommodation will be $14.25 not including breakfasts.

As the meetings will be held in the First U. P. Church across the street from the Hotel, there will be no expense for transportation to and from the meetings.

TRANSPORTATION

For Transportation Information See Page 476 of the April Magazine.

IMPORTANT ANNOUNCEMENT

All delegates who are planning to be in attendance at the Annual Convention of the Women's General Missionary Society in Pittsburgh June 15-18 are urged to prepare questions for the "Question Box." These questions are to be based on the work of any department, i. e., Thank Offering, Literature and Magazine, Temperance, Finances, Juniors, Young Women's, Efficiency, Prayer Group. The Secretary of each department will answer these Questions in the Friday Morning session. The questions *must* be in the box by by Wednesday Afternoon. It is our desire that Presbyterial's Societies, and delegates will avail themselves of this opportunity.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

"GIVE HEED TO READING"

In the round of duties that press upon us day by day we are apt to develop "single track minds". We think of ourselves and one other subject —the war. We rush for the daily paper, we keep the radio going time and time again, and fearing that we may have missed something we turn it on again at the midnight hour. This is important; every citizen should keep informed up to the minute.

There are other things going on in the world and it was refreshing to have fellowship with groups of forward looking people in the church. It was the privilege of the Editor to be present with Mrs. A. J. Randles and Dr. Mills J. Taylor at the meeting of the Missionary Education Movement in New York March 18-22.

This group of people is made up of representatives of 20 or more denominations who prepare the mission study books for all the churches. Already we know that the studies of 1943-44 will be: For Home Mission Study, "The Church and America's Peoples". For Foreign Missions, "Ventures in Learning and Living". These books which we shall have before us in the coming months were in preparation some years ago. At this conference the books for 1944-45, 1945-46 and 1946-47 were under discussion, and many of the writers chosen. The parts of the world selected for the studies of these coming years is a "missionary secret."

Another meeting following on this conference was of deepest interest. It likewise was made up of board representatives, editors, and missionaries of many denominations. It dealt with Literature and Literacy. Here again men and women were discussing a program already promoted in the world and planning to enlarge the scope of the work following the war.

The reports of progress in Literacy were thrilling, China furnishing, perhaps the most colorful in the 1,000-Character system, the Phonetic, the Romanized and the Latinized systems. The eagerness of people to learn to read, and the wonderful co-operation of the government made a heartening story.

The story of India is somewhat familiar to our United Presbyterians, as we have learned how our missionaries are training teachers to carry on the work. Perhaps the finest recognition of the value of this work is the fact that the government has made appropriations for it. Two years ago the Punjab government turned over its appropriation for Adult Literacy work to the missionaries of that area. The reason? "You have so much better success than our government teachers." Truly, love wins.

Africa with its 800 to 1,000 languages is beginning to awake. The Bible and Portions of the Bible have been translated into 288 of these tongues. All over the continent beginnings have been made with groups of Africans who are learning the mysteries of the printed page. It is significant that this interest has been created by missionaries who have done pioneer work in the matter of translating.

A little magazine, *Listen,* edited by Miss Margaret Wrong and printed in English is translated into several languages. Incidentally it is used in English classes in schools. Eighteen little booklets, selling for two cents a copy have had wide circulation and eighteen more are in course of preparation. These booklets cover a wide range of subjects: Christian Family Life, Morning and Evening Prayers, The Christian in God's World, The Country of Jesus, Women Christians of Long Ago, Women of the Old Testament, and several on such subjects as Home Improvement, Health and Hygiene, Money and Its Uses, etc.

The Committee on Christian Literature for Women and Children in Mission Lands stands ready to issue a little magazine for Ethiopia. Miss Wrong advises little booklets for the present. A Canadian organization has made a special grant for literature for Ethiopia and for African troops. Yes, African soldiers are learning to read and many are sending their lesson sheets home to the village to help others.

Why teach people to read if we provide no literature for them? Minds are conditioned in large part by the public press. Do we not hear the daily paper quoted as authority on almost any subject? The forces of evil are taking advantage of the new readers over the world and already providing some vicious material. It is imperative that Christian literature go hand in hand with the Primer.

Many groups in our country are working diligently on post war plans; the church has faith, courage, love but not awareness. Few realize the opportunities that will be open when the soldiers return with new ideas, good and bad to the village. There is no greater force in the battle of ideas than Christian Literature. In planning for the future foreign mission work let the church put literature among the "priorities".

A COMMENDABLE PLAN

The Homestead United Presbyterian Church is pleased to announce the merger of their two missionary groups: the Women's Group and the Young Women's Group, to be called the Women's Missionary Society.

As some of the older women were no longer able to attend, and the younger women matured, it was decided to do this to make it possible for another young women's group to be formed. The two societies are to be commended for their splendid co-operation and Christian spirit in working out the details of the merger.

Worthy of mention is Mrs. Hattie MacBeth, who is retiring after 31 years of service as treasurer of the Young Women's Group.

Mrs. W. Harold Luce, Pres.

PITTSBURGH HOMEWOOD SOCIETIES CELEBRATE ANNIVERSARIES

A double celebration was held in the Pittsburgh Homewood Church, as the Women's Missionary Society celebrated its Golden Jubilee and the Young Women's Society celebrated its forty-ninth anniversary, under the direction of Mrs. A. G. Boal, President of the Women's Society, and a band of capable assistants.

A clever original play was given, which brought back the olden days, as members costumed in the styles of 1893 made real the beginnings. The first scene was the organization. The purpose of the meeting was discussed and with exact care the necessary steps were taken to organize a Women's Missionary Society, to be an Auxiliary of the Women's General Missionary Society. Officers were duly elected and the new society was launched joyfully.

The next scene was a meeting a month later. With such high hopes had the brave little band started out to canvas the women of the congregation for new members that they felt sure their numbers would be greatly increased. The excuses given for not joining were sometimes humorous but really quite modern! However these few pledged their loyalty to the work to which they had committed themselves.

Following the dramatic presentation the various secretaries gave historical reports of the various departments of work. Could the pioneers of fifty years ago and forty-nine years ago have looked forward, their hearts would have been cheered with the tremendous totals.

The Editor had the honor of bringing a closing message. A delightful social hour followed and now with renewed courage these societies turn their faces forward to the years ahead.

SECOND WILKINSBURG EVENING SOCIETY CELEBRATES

The Women's Evening Missionary Society of the Second United Presbyterian Church, Wilkinsburg celebrated their Fortieth Anniversary in the home of Mrs. Ernest W. Brown, Tuesday evening, April 6th.

The program was under the direction of Miss Agnes McCune who has been the president for the past two years. A summary of the work of forty years was given briefly by three charter members: Mrs. E. W. Brown, Mrs. B. M. McCully and Miss May Crawford. Greetings were given by Miss Eleanor Ralston, Mrs. Nellie Fleming and Mrs. Margaret Squires, charter members who were guests. Mrs. T. D. Edgar, wife of a former minister, in a few well chosen words paid high tribute to the part this particular group had had in the work of the church down through the years. Following this, the present minister's wife, Mrs. H. H. McConnell, paid the following tribute to the charter members:

"THE BUILDERS"

"Dreams" shall we call them or "Makers of Dreams"—those Charter Members of forty years ago who founded the Women's Evening Missionary Society.

Not dreamers, for dreams are transient things which pass as quickly as a wind that blows above the grass—

"Builders" shall we call them—those Charter Members of forty years ago who organized this Missionary Society.

Yes, they were Builders—artisans each one, who worked in happy unison. Their materials were of the best, and their building has been abundantly blest.

They laid a firm foundation for a structure beautiful and strong—

and although, they had a vision yet never dreamed how much could really be accomplished by this missionary-minded group for Him and for others.

The corner stone was laid with prayer and love—the kindly love that brooks another's faults and looks for nothing but the good in sister and in friend.

The walls were made of faith and hope—sweet smelling timbers, reaching upward to the stars that asked a watchful God to bless the building, and those who should thereafter dwell within.

The floors were laid with justice—that all who walked thereon might go securely, confident that what belonged to them of honor, sympathy, of rank or praise, should never be withheld.

The windows were of purity—so crystal clear that all the world became a thing of lasting beauty and peace. No dust of envy, cobwebs of distrust, or fingerprints of dark suspicion were there to dull or mar the missionary vision.

And in the canny wisdom of their youth the Builders of this Missionary Society made a covering of truth, in deference to their God who is Himself the Truth.

Almost complete, and yet the Founders were not satisfied until their structure had been fulfilled with a high fence of trust in Him and in each other.

A pathway too, was laid in Christian fellowship, where down the avenue of years unnumbered ones have turned glad feet to claim a new inheritance of missionary interest and zeal, and through the door of understanding they have been given entrance into this larger field of service for Him and for others.

And now our book of forty years is ended;
Its pages more precious than gold
Are filled with familiar faces
Of friends, both the new and the old.
We may have accomplished but little,
But our efforts were true and sincere,
And so with these memories we are closing
The Book, on this, the Fortieth Year.

At the close of the business meeting, Miss McCune ,the retiring president, handed a lighted torch to Mrs. Ralph Arnold, the incoming president, who introduced her executive board for the new year and accepted the lighted torch with the following bit of verse:

Looking backward stirs our memories,
  Looking forward carries us on
Beyond Time's new horizons
  O'er a pathway endlessly long.

But our feet shall be free from stumbling,
  And our hopes shall be given new birth,
As we raise this torch in its radiance,
  Sending its light rays o'er all the earth.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

Giving And Living

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we wield our breath
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

T. V.

THANK OFFERING MEDITATION

The Thank Offering Secretary has a definite part on the program of each meeting of the society. Some time she may be at a loss to find a new phase, or a new scripture text. It is possible for these brief messages to be very helpful to the society in developing its spiritual life and promoting new interest in the expression of gratitude to our Heavenly Father.

We have been very fortunate in obtaining the messages of one faithful Secretary who by her intensive study of God's word has prepared and presented in three minutes at each meeting of her society this year an excellent series on the Thank Offering as found in scripture. We are very happy to share these with our readers and trust each may be blest by such meditation.

FIRST

The Thank Offering is not to be confused with the tithe, for the tithe is not an offering because it is not ours to offer. A tenth of the possessions of every Christian belongs to God, so when we tithe we are simply being honest with God.

The Thank Offering is a love offering, and Christian love is the fruit of the Holy Spirit within us. Our natural hearts do not love God. They do not love lost men; they do not love the world that lies in darkness for which Christ died. No matter how hard we try to love God and the things that pertain to God, we cannot make our natural hearts respond. Have you and I not often failed here? But if you and I were impelled by the spirit of a lover, our hearts would overflow with love, for a lover loves without trying, spontaneously. And it is just this spirit of love that the Holy Spirit implanted in our hearts when we were born again in Christ Jesus; "Because ye are sons, God hath sent forth the spirit of his Son into your hearts" (Gal. 4:6). He has put into our hearts the spirit of the greatest lover in the universe—the spirit of Jesus Christ himself.

Would you know the secret of the fullness of love? It is simply the indwelling Spirit. Learn to live in the Spirit, for all you do to foster His life within you will bring you richness and fullness of the love life; and all that chills and grieves Him in your daily life will quench the love within you which is the fruit He is seeking.

My Thank Offering is my love offering made from a full heart as my eyes rest upon Calvary, the apotheosis of love, where Jesus, for the joy that was set before Him, endured the cross for me.

Many people think that God wants material things from us. But as Ruth Paxson warns us in "Rivers of Living Water," God is a person and what he desires most from us is fellowship; He wants you and not your things. On the cross through the shed blood of His Son, He paid the price for the possession of your life. He holds the title, for purchase gives title, but only delivery gives possession. Have you delivered to Him that which is rightfully His, for He asks first that we yield ourselves: "And this they did, not as we hoped, but first gave their own selves to the Lord" (II Cor. 8:5).

(New Commandment by *James H. McConkey.*)

But lest we stop with merely giving our hearts to the Lord or rest content with the saving of our souls, God specifies the measurement of our giving: He asks for the body as well as soul and spirit. "I beseech ye therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Now that Christ

is in the heavenlies, how shall He reveal himself to men? You say, through His Word. True, but millions refuse to read, millions neglect to read, and millions cannot read the printed Word. It is through us as "living epistles, known and read of all men," that Christ reveals Himself to the world.

But God goes still further. He knows how lives may be marred by the unyieldedness of even one member of our body. What a source of evil is an unyielded tongue! What possibilities of covetousness is an unyielded eye! What paths of wickedness stretch out before unyielded feet! What a catchall for gossip is an unyielded ear! God claims every member of your body. He says specifically, "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

Yourselves; your bodies; your members. Our giving to God includes everything within us; intellect, heart, will; and also everything without: home, children, pleasures, friendships, time and money. And the basis of it all is His Calvary love.

Since our list of Senior Life Members was published in the March Magazine we have received additional information regarding one name.

272. Mrs. Elmer Foringer, Petrolia, Pa. By Mrs. C. C. Ellenberger. The donor's name should always accompany the name of the life member and the fee when sent to the Presbyterial Treasurer.

SENIOR LIFE MEMBERSHIPS

$25.00 Each
From March 1, 1943 to April 1, 1943

6. Sara Adams Cowling, East Liverpool, Ohio. In memory of Father, Ralph Sterling Cowling.
7. Mary Adams Cowling, East Liverpool, Ohio. In memory of son, Robert Sterling Cowling.
8. Jeanne B. Mair, Philadelphia, Pa.
9. Mrs. James Myers, Ambridge, Pa. By her sister, Mrs. Charles L. DePriest.

MAGAZINE SHOWER AT THE W.G.M.S. CONVENTION

It is no surprise at all that we are making a weather forecast. We feel safe within government regulations. We can always forecast showery weather on one specific day at the Convention—this time Wednesday afternoon.

We ask that every society scan its roll, note the number of non-subscribers and make an effort to secure one new club; we ask Presbyterial Literature Secretaries to call attention to this project; we ask delegates who are having the rare privilege and the honor of representing their presbyterials to make every effort to secure subscriptions from all their societies.

The Club Offer is the same as in previous years:

FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS AND FIFTY CENTS. RENEWALS ACCEPTED AT THE SAME RATE PROVIDED THEY ACCOMPANY A CLUB OF FIVE NEW SUBSCRIPTIONS.

Delegates will present these subscriptions at the appointed time. Any sent in advance will be credited to the respective presbyterials.

Send subscription to the Treasurer. Make all checks and money orders payable to Mrs. Ralph H. Arnold, 525 Mifflin Avenue (21) Pittsburgh, Pa.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

NEW SOCIETIES

We are wondering how many new societies have come into being since the last report was given; also, we wonder how many have not been reported to this department, in order that a record may be made and that the societies may be introduced to the readers on this page. It is known that some have overlooked sending in the information or have given it to some other paper for publication. We do crave the honor of making the "first bow" of each new society to our readers, although societies are free to publish elsewhere, naturally. This is merely the stating of a desire. Now for two new organizations:

Beaver Valley Presbyterial—Beaver Mary Ewing Y.W.—30 members—Pres. Miss Miriam Jones.

Boston Presbyterial—Whitinsville Y.W.—11 members—Pres. Miss Marion Boyd.

A WORD TO THE WISE

One month of the year, 1943-44, has already passed. Just eleven months remain in which to gather your Young Women's Special *fifty cents* or *one dollar,* depending on which side of tender twenty you are. So frequently the different societies of the presbyterial do not come up to the askings. If you will begin at the first of the year and pay something into this fund every month, there will not be the difficulty so often experienced of falling short of the goal. It will not be then *fifty cents* or *one dollar* you will pay, but a *few cents* each month. In the end, the whole amount may be expected. Gone will be that dread of having to hand out so much in one sum!

The little ant has learned the value of constantly accumulating. Had it not, it could never move bodies times larger than itself. Be wise, take a lesson from it, pile up the nickels and the fifty cents and the dollars will take care of themselves.

"TOO BUSY TO BE USEFUL"

Can this possibly be true? We hear of women who have to keep a date book, so numerous are their appointments. Not all of these are strictly social, such as teas or luncheons, but the 20th century has multiplied the possibilities for movements, both for women and girls.

Our Circles are much hampered at times because of some school activity. If reserves, scouts or choral practice, happen on the same evening as the missionary society, we are told that the school function must not be passed up! Just why should church

activities take *second* place to secular organizations,—this on the part of young members of the church, professing Christians? Is it true that these girls are "too busy to be useful?"

Nor would we stop with high school girls. Occasionally some one remarks on the small attendance at a missionary meeting and comments on the crowds at other functions, possibly a "style show" at a department store or some such affair. One of the most common excuses for not giving serious effort to the church and its agencies is, "We're too busy!" Too busy to be useful?

An old lady who was concerned for the kingdom said, "We hear so much about making every minute count and always having some work, or course of study for spare hours. We have our activities so systematized that there seems to be no place for the small wayside kindness. Everybody who needs a cup of cold water isn't calling out the fact to the world. There are a great many little pauses by the way which are no waste of time." One of these pauses might be the monthly missionary gathering.

A woman said very proudly that she was very domestic, spending her time in keeping her house. Keeping one's house in order is commendatory, but if that is the *main* aim of the homekeeper, may it be true that she is "too busy to be really useful?" Surely scrubbing, dusting, washing, ironing have a real place, but they should not claim all the time of the Christian woman to the exclusion of other worthwhile angles. There was a church woman who took good care of her house. She cleaned her kitchen cupboards from top to bottom weekly. She used three sheets on each bed and laundered all weekly. She said she was sure her house was clean, but added with a smile, "I never get time to get things in order." She took little part in the church except to attend the worship service in fair regularity. She has long since passed from the realm of cupboards and laundries, gracious soul that she was. Was she too busy to be really useful?

Pastors become distraught when their people cannot be stirred to the support of the several ordinances and services of the church. Can you blame the minister for so feeling? He is the under-shepherd of the flock and if he does not have the encouragement of his people, it is not strange if he takes on an Elijah or Jonah attitude! Even though a business or professional man or a teacher or other type of worker may be commended for faithfulness to duty throughout the week, it does not compensate for absence from churchly obligations, week-day or the Sabbath. For such to plead as excuse for neglect of divine worship the fact of *busyness* in *business* must sound like mockery to God. May it be said of all such, they were too busy to be useful?

Usefulness covers a wide scope and there are degrees in it. Some activities are more useful than others. It is not confined to making a business succeed or being a proficient teacher or administrator. Its range is not bound by material things nor to natural man, but extends into the spiritual and the eternal. Usefulness lives on. If it be only temporary, it is of little real value. It might be helpful for one to take stock of the thought or energy expended and if it is of such a character that it can be affirmed, "The person was not too busy to be useful,"—commendation will be in order. After deliberate thought, answer the question for yourself, "Are you too busy to be useful?"

ANOTHER PROGRAM

This very challenging quotation is on an opening page of the year book of the Lois Kingan Circle of Coraopolis, Pa:

"I shall pass through this world but once. Any good therefore that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

The cover is a refreshing green with the monogram, "L K", traced in black and white paint.

On an inner page is a quotation to check one:

"Won't you please look in the mirror? This is the person we want to see at the missionary meeting on" ..... (whatever day your society meets.)

At the close of the book we read:
"Little by little the time goes by,
Short if we sing through it,
Long if we sigh.
Little by little, an hour, a day,
And a glorious year has passed away."

A letter from the secretary of the society tells something about the carrying out of this program. She writes, "The Lois Kingan Circle has been an active society of about twenty girls. We have studied the mission fields, used the Prayer Cycle at every meeting, contributed thirty-six dollars to the Thank Offering and have sent our money to the Seven Departments.

"In January we entertained the two older societies of our church with music, poetry and a play entitled, 'Along an Indian Road'. Twenty girls took part in the play which told of Dr. Scudder, a missionary, who healed the blind, lame and sick who waited long hours under the hot sun in India until she came to heal them.

"We have enjoyed working and playing together and are looking forward to another profitable year."

A SOCIETY FINDS JOY IN DOING

Mrs. W. R. Young of the First Church of Canton, Ohio, has sent in the following item for the Magazine: The members of the Young Women's Society sponsored the mission study of the church. Members of other societies as well as husbands attended. Two evenings were spent on the Latin American book, *On This Foundation,* one week each on the following books,—*The Zamzam, In the Shadow of the Himalayas, The Doctor Without a Country* and *A Doctor Carries On.*

These studies were held at 6:30 on Sabbath evening and were so well attended that the group decided to continue once a month with a review of some religious book. The first one is scheduled for Sabbath evening, March 28.

METHODS EXCHANGE A UNIQUE PROGRAM

The Spiritual Life Group of the Montevallco (Ala.) Woman's Society of Christian Service planned and presented an interesting program recently, which in form, followed the general procedure of a local draft board. Cards, copied from an official "Notice of Classification" were sent to all members of the society notifying them that they had been classified in 1-A and were expected to appear before the local board at a given time and place. The members of the Spiritual Life Committee were named as members of the "local draft board." When the selectees arrived there were some who applied for deferment:

Mrs. Blind, who could not understand the Bible and did not know enough about the work

of the Woman's Society of Christian Service.

Mrs. Too Busy, whose family required all of her time.

Mrs. Joiner, who belonged to too many other organizations.

Mrs. Weak, who was not capable of taking an important place.

Mrs. Timid, who was afraid of what others would say.

Mrs. Past-good, who had been working for years and felt she had done her part.

Mrs. Hurt Feelings, who had been offended by another member.

Mrs. Put-it-off, who really thought she would join, but later.

As each person gave her excuse, one member of the board overruled her objection by scriptural quotations and declared the excuse was not valid.

A test for literacy was then given. For the reading test, short poems, quotations, etc., had been clipped from worship magazines and each selectee was given one to read aloud. For the writing test, a biblical contest was used. After these tests, the draftees were told what kind of clothes they should wear for active service and also for protection from the enemy. The Scripture used as a basis for this was Ephesians 6:15-17, and comments made on "The Whole Armor of God," which we are privileged to wear.

The program closed with a consecration service in which each draftee pledges herself to active service in the Kingdom.

The Methodist Woman.

MAKE ME INGENIOUS

You Speaking: What is all this? And why is this being said here? What have the women of the church to do with this?

You Speaking to Yourself: But of course! The women of the church are the mothers and the sweethearts and the co-laborers of the men of the church. (And sometimes they are the "instigators.")

Of all the years, of all the times, of all the subjects, this is surely a "priority"—aiding and abetting those sturdy girls who are "keeping the home fires burning" in the church, in the society, in the young people's group—raising up new leaders among those junior high live wires (who will be the leaders by the time "the boys come home")—catching together and channeling the idealism of juniors—planning dreams in primary and beginners' hearts.

For thinking is global now. Our hearts have stretched that far. Our pocketbooks have stretched that far. Our minds must stretch that far. And we in the church *hold* the answer. *The Christ and his way is the answer!* And we know it.

You Think to Yourself: "Our minds must stretch that far"—and that deep!

We Say to You: That's "missionary education"—or part of it. So are those S. S. lessons and those young people's society topics and those sermons, etc., etc., that lift our hearts, our hands, our feet, and our pocketbooks out into the Master's world task.

So We Pray Together: "Heavenly Father, let thy grace make me ingenious in the cause of thy Kingdom; let my mind be very fertile in wise methods and designs. Let me think out the best way of doing thy will." (JOWETT).

Rachel Benfer in *Women and Missions.*

Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

TAHOMA TERRACE, TACOMA, WASH.

Miss Beth Johnstone writes that at last the blizzard has gone, and spring is surely coming. In the history of the city of Tacoma for the months of January and February, 1943, will be written, "Completely blanketed with snow; schools, offices and stores closed. Ship-yard workers only on part time, transportation lines tied up and people warned to remain at home."

The experience of this severe winter weather is the first Tacoma and Seattle have ever known. The experience will cause us to be more sympathetic with others. The attendance at Sabbath Schol never went below forty, although the children had to plow through deep snow drifts. The WELCOME sign on the highway, six blocks away, silently points to our little church on the hill. Many soldiers have wended their way to the services and testify to the blessing received. On a recent Sabbath a soldier and his wife from Georgia sent for us, proving if one gives, one receives.

Our Women's Christian Service Society has undertaken the furnishing of a large room at the Fort; one of a group of bars, cold, unattractive halls, known as the "Soldier's Center." By making this room both comfortable and "homey," and supplied with books, magazines and pictures, we hope the desire to rest, read and write there will be greater than the one which so strongly pulls them to the tavern.

There is much to see of sadness when located near a Fort; but for a missionary, there is also much to experience of gladness.

Our almost blacked-out city has a severe look of seriousness during these war days, made more thoughtful by the stillness of the snow which completely covered us and made us prisoners. We have not been resting on "flowery beds of ease"; sometimes the obstacles seemed greater than our faith; but He was ever faithful and strength was given for each day's tasks.

"We've a story to tell." It's the same old story but still ever new. May we tell it with renewed faith and assurance, though often there came testing times to much that we cherish and believe in.

N. S. PITTSBURGH, PA.

Mrs. Catherine Lamb could not do much calling during the severe cold weather, except call on the sick and shut-ins and procure food, clothing and coal where the need was great. The week the schools were closed she walked sixty-seven blocks in one day, made twenty calls and got in at only one place. All told, eighty-six calls were made, and she spoke at seven evening meetings, including four Wednesday evenings when she reviewed the Mission Study book at the Seventh Church, and last week the attendance doubled.

In a new building project, have made some house to house surveys and found some prospects that we will keep after.

EZEL SCHOOL HELPS RED CROSS DRIVE

Ezel School helped in the American Red Cross War Drive by going 100 per cent as contributors. Some of the little fellows gathered eggs and sold them and others worked some other way, but every student gave something and we raised $64 in the school alone. This did not

include the gifts of the faculty for they contributed to the community fund. The Ezel Brotherhood was chosen to lead the drive in Ezel and surrounding community. The "brothers" divided the community up into smaller neighborhoods and assigned goals to each one. Thus we raised $468.75: going "over the top" of our goal of $400 set by the county chairman. Our Morgan County also went over the top, raising over $4200.

VICTORY PROGRAM NEWS

With the coming of Spring this year Ezel School "tailored" its daily schedule to help in our Victory Program. A half hour activity period which came just before the lunch hour was dropped and following Spring Recess we shall begin school at 8 A.M. rather than 8:30. Thus our last bus will be able to leave Ezel about 3 o'clock each afternoon. This will mean getting up pretty early for some of the boys and girls out on the ends of the bus routes but it will also mean extra hours of daylight at home each evening. This should help with the Victory Gardens and also the other farm work which older brothers did before they were called to the service.

Eighty-four students in Ezel School have enlisted in the 4-H Club Food for Victory Program. This means that they are helping with a garden or a live stock project or a food saving project. Six of our high school boys have enrolled in a Defense Training School at our county seat. After their last class in school each day they travel the 15 miles to West Liberty and take seven hours of training in the Machine Shop there. This does not give them much time for other activities but they are enjoying the work and their supervisor reports that they are one of the best groups of boys he has in the shop.

Ezel School's Honor Roll of men and girls in our Armed Forces now numbers 71. Others are being added each month. Most of our Senior boys expect their call this Summer. Thus we believe Ezel School has gone "all out for victory."

COMMENCEMENT PLANS

Dr. W. W. Orr of our Westminster Church in Des Moines is to be our Commencement speaker on May 25th. He is also to be our Baccalaureate speaker on Sabbath evening, the 23rd. We count ourselves very fortunate in this privilege and are looking forward to this high light of our school years. Other important dates in the Commencement Calendar are: Annual Bible Program, Sabbath morning, May 23rd; Eighth Grade Commencement, May 24th; Grade School Operetta, May 21st and Junior Play, the week preceding. We are always so happy to have our friends come and visit us at this time. Even in view of the limitations of travel at this time we trust some of you can be with us.

CLOTHING COMING SLOWLY

Our present supply of clothing will allow us to have just about two more good clothing sales and then it will be exhausted. Some good friends continue to remember us. Won't you all look about for used clothing and share with us. The need is still great. Send parcel post to Ezel and Freight and Express to Mt. Sterling, Kentucky.

INTERESTING FACTS FROM OUR BUS SURVEY

Recently it was necessary for the superintendent to make a survey of our bus transportation system for Ezel School, which incidentally is the only school bus system operating in Morgan and Menifee Counties. This survey was made for the State Department of Education and the Office of Defense Transportation.

In it we found the following facts:

Bus. No.	No. Pupils Transported each day
1 (2 trips)	81
2 (2 trips)	71
3 (Station wagon)	14
Total	166

Total miles each day	Total miles per year
77	13860
86	15500
22	3960
185	33320

The two school buses are owned by the superintendent of the school and three other local men and are operated on a non-profit basis. The school helps those students who are worthy and yet cannot pay bus fare by providing Student Aid Work. Good friends throughout the Church provide this Student Aid Fund. Thus each day, you see, your dollars travel a good distance — and that largely over gravel and mud roads! But how much good is done in that way!

THE SAGA OF THE KITCHEN STOVE THAT WENT TO WAR

Twenty-six years ago I was driven in state to Frenchburg School. I took up my residence in the Elizabeth Brown Dormitory kitchen. What a pride I was and have been all these years! Visitors who came to see the folk always came to see me also. "What a huge stove!" they would say. "I dare say she takes a lot to keep her going." "Yes, many a shovel of fuel I have put into her," would Miss Mae reply.

In thinking about the food I have consumed, I think that I have taken about a hundred pounds of coal a day or about nine tons a year. In my lifetime I have consumed over two hundred tons. A few years ago I had an illness that caused me to go on a liquid diet. I drank about four hundred gallons a month. But you know you have to eat, if you work!

I've worked, too! I've cooked over fourteen thousand meals, baked fourteen thousand pies, and fourteen thousand cakes. I can't remember how many pots of beans I've baked, how many gallons of soup I've simmered, how many barrels of potatoes and how many pounds of meat I've boiled, baked and fried. Just think of the biscuits I've made. I heated *gallons* of water until a few years ago.

Nearly all the senior girls who have lived at Brown Hall have been my close friends. As I was not able to move about, these friends came to me each afternoon regularly. I looked forward to the chats. There wasn't much news that I didn't hear. They liked to play games with me. One of my favorites was chocolate pudding; one of theirs was upside down cake, which we always played on some special occasion. One very special friend of mine for many years was Miss Mae. We had many happy hours together. One we both enjoyed was the quiet of Sabbath morning when we had an hour together alone. We listened to her radio and enjoyed together the "Wings Over Jordon" and "Back to God" programs. Then for an hour I was left all alone.

Some of my neighbors who came to Elizabeth Brown after I came, have passed away. There was Ferdinand and Isabella,* who lived under me for ten years. They, too, did not go out much, so I didn't see much of them. But I could see great baskets of work being carried to them and later being carried out. How noisy they were in their effort to get things clean! They died within a short time of each other a year ago. Then there was Cold Manglis, too, a queer fellow—so cool. He always stayed in a corner. I think he was not very well liked. Last spring he went away to work in a defense plant.

When Ruga Recreation* moved away, too, I began to feel alone and somewhat "the last leaf on the tree," as Holmes would say.

New, stylish, modern people, Harriet and Jean,* took Isabella's and Ferdinand's apartment and work. They are quiet—it must be their nationality. With the coming of Deep Freeze,* Maytag Mangle* and Homer Dua Ruga* to live in Elizabeth Brown, I began to feel very old-fashioned.

I had a serious illness. Specialists said there was no hope for my recovery. The superintendent felt that I should go to the sanitorium. One Friday afternoon eighteen big boys carried me out to the truck, and I was driven away. But—

I am not useless,
I shall stand up proudly,
I shall not stay in a sanitorium,
I shall give myself to the winning of this war for freedom—for freedom from want, freedom from fear, for freedom of home, freedom of speech, freedom of religiou.

Helen H. McLenahan,
Frenchburg, Kentucky.

The old washing machine.
The mangle.
The old Recreation Room Rug.
The new washing machine.
The Refrigerator.
The new mangle.
The new rug.

CHURCH SUFFERS FROM ABSENTEEISM

Absenteeism is one of America's foremost problems! Its solution is baffling the country's best brains.

The 495 million days lost by absenteeism every year in America's industry has been broken down as the equivalent of 138,383 workers in the nation's war plants taking a year's vacation each.

Something must and will be done to remedy this condition, for, as has been said, it is impossible to spell V-I-C-T-O-R-Y with an absent "T".

Absenteeism is not alone the problem of industry, the Church knows a great deal of it as well.

It is not altogether a modern problem, for, as far back as the resurrection of the Lord Jesus Christ, Thomas was an absentee!

When the Lord manifested Himself to His disciples on that memorable first day of the week Thomas *"was not with them"* (John 20:24). He absented himself from that unusual meeting.

And he missed one of the most eventful weeks in history! His absenteeism tended to unbelief, and no marvel; for the Lord has designed that the collective gathering of believers should, among other things, strengthen the faith of believers.

When the others said: "We have seen the Lord," he said: "I will not believe."

A lesson for us undoubtedly is that absenteeism from the gathering of the saints spells spiritual weakness. For the Lord Jesus said: "Where two or three are gathered together unto My name, there am I in the midst of them" (Matthew 18:20).—From *NOW*.

* * *

Word has been received of the death of Mrs. Betty Taylor Grove, for many years one of our co-workers in the Southland. A fuller report will appear next month.

Negro Missions

MRS. H. RAY SHEAR, 408 Stratmore Ave., (5) Pittsburgh, Pa.

A HISTORY OF THYNE INSTITUTE, 1876-1942

By MRS. SUSAN W. SALLEY

Thyne Institute, one of the oldest United Presbyterian schools in the South, lies a mile north of Chase City, Virginia. In early days the town was called Christianville, but it was changed to Chase City by northern people who settled here after the Civil War.

As a number of these people were United Presbyterians, a United Presbyterian Church was formed, and the Rev. J. Y. Ashenhurst became its first pastor. His son, Mr. J. J Ashenhurst, was interested in the education of the Colored children, so he started a school for them in a basement in Chase City. Through the influence of his father, the Board of Freedmen's Missions of the United Presbyterian Church became interested in the work and took it over. Mr. John Thyne, who lived near the town, gave land for a school and built a building for it. The school was named Thyne Institute after him.

Mr. J. J. Ashenhurst was asked to take charge of the new school, and he served as its principal for several years. He was followed by the Rev. Matthew Clark, who served as pastor. The real school work was under the supervision of Miss Jennie McNeil and Miss Madge Golden. The Rev. J. A. Ramsey followed Mr .Clark, and the writer began her school career under him.

Our homes were log huts with one room on the ground floor and a loft above. A house had a door and a window with a wooden shutter, one of which was left open, even in winter, to give light. On Sabbath our recreation was to meet at one of our homes and play ball or go to the woods to bend down and ride bushes for horses.

Conditions changed after Mr. Thyne began to take an interest in us, for he would visit the homes in our neighborhood and leave Bibles and tracts in the open windows. We were surprised one morning to find a tract which said, "Birds of a feather flock together." The finding of that tract has meant much to my life. We were invited to Sabbath School and were given cards and "Olive Plants" to read. We were glad to leave ball and bush-horses and go to the Mission to hear the beautiful songs and the messages about Christ. We were so glad to have the missionaries visit us in our crude homes, for they were a God-sent blessing to us.

As I have said, I began my school work under Mr. Clark. The Rev. J. H. Veazey followed him as principal. At this time, there was a great deal of bitterness against the work in the South. Mr. Veazey had been a soldier in the Civil War, and he did not hesitate to protect the teachers and the students under his care. In time he came to be held in high esteem in the community for his bravery.

In those days the use of strong drink was so prevalent, that one was not safe on the highway. To combat this evil Mr. Veazey organized a temperance society in the school. Meetings were held each month, and adults, as well as children, were invited to join. This had a telling effect, for many who had followed the drink habit came over to the side of temperance. Dr. Moore, who followed Mr. Veazey also did a great deal for the cause of temperance. At one time when a liquor establishment was to be opened near the school, he went to court

and was successful in preventing its establishment.

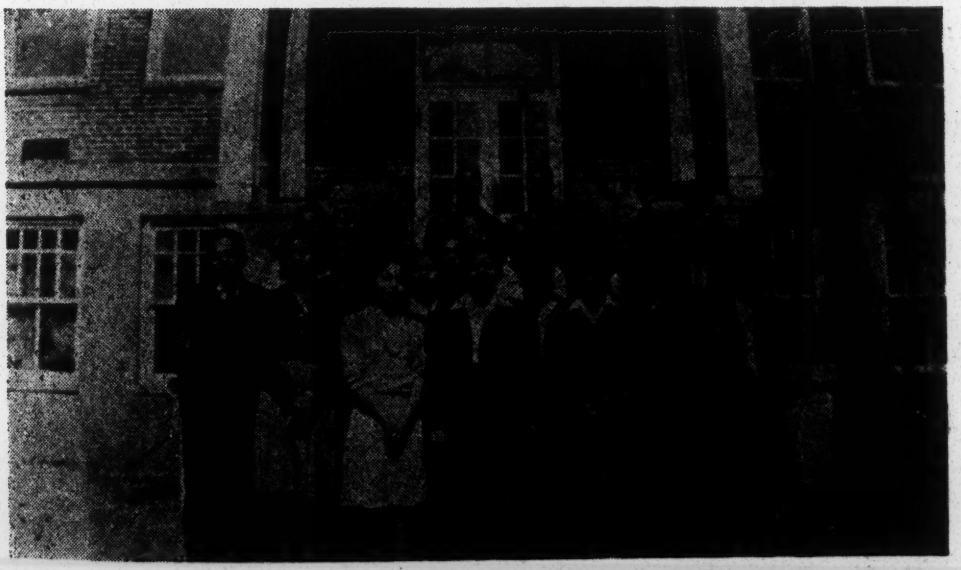
In 1883 railroad facilities were given to the town. This fact aided the school greatly, for it meant that a boarding department could be established. The first boarders were men, who lived in a little frame building about twelve by fourteen feet in size. Later a small dormitory was built for girls. Two trustworthy girls served as matrons under the charge of Mrs. Veazey. Each girl provided her own food and cooked it in a large open fireplace. A small dormitory was built for boys. They also provided and cooked their own food. As the number of boarding students grew, l a r g e r dormitories were needed, so Vincent Hall was built for the girls and Hunter Hall for the boys. Matrons from the North took charge of the buildings, and m e a l s were prepared and served in Vincent Hall.

The training the students received in the dormitories began to influence the home life in the communities in which they lived. They had been used to eating at odd hours; now they had suitable meals served at regular hours. It was amusing to hear some of them wish that they could get back home and have a good ash cake and a skillet of grease. As most of them came from farms and were used to heavy foods, they could not understand why they looked better and weighed more after they had spent some time in school. In the preparation of the meals, the girls learned many things about diet and cleanliness that they had not learned at home.

Dr. J. M. Moore followed Dr. Veazey. During his administration the high school department was added to the school. This relieved the students from taking a rigid examination from the state in order to get a certificate to teach. There were four students in the first class to graduate from Thyne Institute; three in the second; and ten in the third, of which the writer was a member.

I feel that I owe my success as an alumna to Mrs. M o o r e. I thought that the work was too hard and wanted to continue teaching instead of finishing school. She said to me, "You will regret it only once, and that will be all your life." I thought the matter over, heeded her advice, and found out that what she said was true.

Each week debating societies were held in the school. We dis-



Senior Class of 1943, Thyne Institute, Chase City, Virginia. Dr. F. W. Wilson and Miss Harriet Esdon in the background.

cussed issues of the time, the question of prohibition being one of our favorite subjects. This was the only training in public speaking that some of us received, it gave us good preparation for speaking in public.

At this time the Women's Missionary Society began to take a prominent place in the life of the school. We had always been interested in missionary work, but there had been no organized society. The Chase City Women's Missionary Society was organized, and since that time it has taken an active part in church, school, and community life.

A number of workers in our church received their training under Dr. Moore. Among these are Rev. C. H. Wilson of Athens, Tennessee; Rev. R. P. Williams, who has charge of Arlington School, Annemanie, Alabama; Mr W. E. Williams, who is principal of the school at Townsville, North Carolina; and several members of the Thyne Institute faculty. There are also many teachers and ministers in other churches who were trained by Dr. Moore.

Dr. Moore's administration was not without clouds, however, for near its close Vincent Hall was destroyed by fire in mid-winter. The boys' dormitory was turned over to the girls, and the boys lived in outbuildings on the campus the rest of the year. In 1904 agriculture was added to the course of study. Uncultivated land lay near the school, and this land was farmed by the boys under the supervision of a teacher to produce food needed by the boarding department. The boys were given systematic training in the theory and practice of farming.

I have failed to mention the midweek prayer meetings. We always looked forward to these meetings with a great deal of interest. The principal was the leader, and he invited older people in the community to come and take part. They accepted the invitation and proved to be such an asset that some of them were asked to act as leaders. During the days of slavery the leaders of religious meetings were called "Chair-backers," because they stood back of a chair to conduct their meetings. My grandfather was one of these. He was often asked to give his religious experiences in the days before the Civil War. I enjoyed hearing him tell how they had to turn down pots and kettles at the door, when they were holding a meeting in one of their homes, to keep the sound from reaching their master's ears. They had not been allowed the privilege of worship, and if they were caught, they were severely punished. These people, who knew what it was to be in slavery, greatly appreciated the religious training that they and their children received at Thyne Institute.

When Dr. Moore gave up his work at Thyne, he was followed by Dr. F. W. Wilson, who is still principal of the school. When he began his work, the schoolhouse was a rambling frame building, heated by stoves . The dormitories were without modern conveniences. New dormitories and a brick building, called Wilson Hall, were erected after fires had destroyed the former buildings. All buildings on the campus today are well equipped with electricity, steam heat, and running water.

Shortly after Dr. Wilson came to Thyne, the school was accredited by the Virginia State Board of Education. It was one of the first schools in the state to receive this rating. This meant a great deal for the graduates, for they would be able to enter college without taking entrance examinations. It also meant that for many years they could get certificates to teach because of the special training they received.

For eighteen years I had charge of the work in teacher training. Many of the girls who taught under me are filling positions in this county and in other counties. I am always pleased to hear that they are

making good. I feel that the influence back of the training I was able to give them came from the missionaries who inspired me.

Special mention should be made of the Home Economics Department, which is supported by the Women's Board. I am pleased to mention Miss Harriet Esdon, who is still on the faculty though she is now teaching in another department. She taught my daughters how to do practical things in a home. They learned how to plan meals, to set a table correctly, and how to serve meals by preparing and serving meals for the teachers. She taught them to can and preserve fruits by having them prepare them for their own family.

It would be impossible to enumerate the many things that the school has done for us and our families. We are deeply grateful to the Women's Board and to the American Board of Missions for their support of the school for so many years. The people of our community would have had few educational advantages if it had not been for this work. I feel that I can exclaim with the Psalmist, "The Lord hath done great things for us, whereof we are glad."

HOME ECONOMICS AT THYNE INSTITUTE

By MRS. L. M. PARHAM

There is no field of training more important for the future usefulness of our young women than that in sewing and cooking. Students having very little or no training in these subjects should enter the classes because of the advantages offered. They give to girls who are unable to further their education after high school an opportunity to make a livelihood by taking in sewing or becoming caterers. We are proud to report that one of the students of the 1942 class is making good in sewing for people at standard prices, after having taken one year's work in Home Economics in our school. This advantage is stressed in all classes for the benefit of those who are able to assimilate and apply what is given to them.

The purpose of the food section is to acquaint the students with the principles involved in the selection of food products, and with the preparation and service of meals based on the nutritive value of various foods. In view of the changing problems due to food rationing, we offer helpful information regarding the point system and rationed and unrationed foods.

The purpose of the sewing course is to acquaint the students with the principles of sewing, from the proper holding of a needle and thimble, the cutting, fitting and making of plain garments, to the stitches, seams and finishes that serve to make the work ornamental and to have the look of ready-made finished garments.

OUTLINE OF THE COURSE:

A. Food
1. Experimental and practical work in cooking.
2. The value of food to the baby. Tracing food in digestive tract.
3. Purchasing and preparing.
4. Dish washing.
5. Budgeting time and money.
6. Stoves and fires.
7. Table setting and serving.
8. Care and use of left-overs.

B. Clothing
1. Operation and parts of the machine.
2. Simple stitches and seams.
3. Sources and composition.
4. Patterns.
5. Construction of simple garments.
6. Alteration and renovation.
7. Designing and color harmony.
8. Health and recreation.
9. Every Day Good Manners.

THE BOARDING DEPARTMENT AT THYNE INSTITUTE

By MISS HARRIET M. ESDON,
a "Fellow-Worker"

Let us look back over the work of the girls' dormitory at Thyne Institute. Miss Gaines came to us about the year 1911 as assistant to Miss Margaret Campbell, who was then matron of Vincent Hall. Her quiet, unselfish, gentle service all down through the years has endeared her to us all. With the girls, her firm but gentle manners and high ideals, have had a very wholesome influence. Her willing and congenial co-operation in every department of the work has been outstanding; and also her loyalty to the school, the church, and her friends. She is trustworthy in the smallest details. She has been the trusted treasurer of the women's missionary society from about the time it was organized. Always and everywhere she has worked for the betterment of her race.

Her's has been no small task—the oversight and often much of the real work of preparing three square meals a day for hungry boys and girls, who have come from various parts of both the South and the North and are often thoughtless and heedless, like all young people in training, and do plenty of complaining.

When Miss Campbell had to give up the work in 1922, and Mrs. Seright came to take her place as matron, the harmony continued. It is very evident that the commandment to love God and to love our neighbor has been the ruling element in these lives. The teaching of God's word and living it have been given first place. No personal sacrifice has been too great for these Christian workers.

These two, Mr. Seright and Mrs. Gaines, with Mrs. Couch's help in recent years, have together ministered to these boys' and girls' physical needs during the "fat-fleshed" years as well as the "lean" years, or during prosperity as well as depression, and on down to the present "head-ache"—rationing.

The number of girls in the dormitory has varied from as high as 65 to as few as 20; the boys from as high as 50 to as low as 28. All have their meals together in the Vincent Hall dining room.

They often make sport of "salmon cakes," "corn flakes," "stew" and "beans." To those not initiated into institutional cooking and the ways of school children when away from home, it would be astonishing to see, after hearing these complaints, the quantities of s u c h things they put away, and then heap their plates again even while criticizing and poking fun at the food.

Young people are not always profuse in their expressions of appreciation any more than older people. Yet one can hardly conceive of a work more inspiring and interesting than the training of young people and fellowship with them, watching them grow from good to better and on to best. O, yes, there are many crosses to bear. Truly God uses difficulties to bring about the higher development. This is God's work and these young people are precious in His sight. Always there has been a going forward, never backward even when the problems are most trying. Light shines through.

To the women of our church and especially to those of the W.G.M.S., who have supported this needy work and who have prayed for it and encouraged it, we extend our gratitude. Our earnest prayer is that all of us may fulfill our mission as messengers of Glad Tidings, as Witnesses to the truth as it is in Jesus Christ.

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thome St., Sewickley, Pa.

MAY 1943 PLANTING OR FLOWER MOON 1943 GREAT SUNS

Dear Prayer-Group Friends:

What a joy it is to know of your prayers for the Lord's work! What a high calling is ours—to be His remembrancers, taking no rest, and giving Him no rest (Isa. 62:7).

I know your missionaries among the Indians often feel the Lord's power as you pray. Will you pray,—

(1) That soon a number of Indian young people may want to confess Christ openly before the Church? We believe that several of them love the Lord, but do not have the courage to confess Him and to witness daily for Him.

(2) That Indian Christians may realize the importance of regular Church attendance, family prayers, tithing, etc.?

(3) That God may break the strong bonds that bind to the old heathen forms of worship?

(4) That the many Indian young men now in the service of their country may become followers of the Lord, and return to their people and become spiritual leaders among them?

Let us honor our Lord by making big requests of Him for our Indian friends.

Helen J. Noodewier.

MEMORIES

The passing of Robert Smith of our Warm Spring Indian Mission brings again memories of the days when we were with them, and Robert was a good friend and helper.

It is Sabbath morning — in the long ago: the congregation has gathered, the men sitting apart from the women, who with their children, some still on baby-boards, are quietly waiting for the service to begin. The preacher, Rev. Joseph Alter, has taken his place at the pulpit and Robert, standing beside him, glances over the assembly and indicates that all is ready. A sentence from The Word, simply given, which Robert interprets in the Wasco tongue, is taken up to be translated to the Warm Spring dialect by dear old blind Beachkin. Robert was then tall and straight, and his powerful voice carried the message through the open windows to non-Christian Indians, who, attracted by the music, rein in their ponies to listen.

Following the preaching service, Robert calls upon any who may wish to testify to the truth of the sermon. Some of these testimonies are still fresh and precious to me. Robert Smith and Elijah Miller (who is still living) have accomplished much for their Lord and Master by consistent living and faithful service, and some day I shall greet them in the better country, with other Indian friends who have gone before.

"I am persuaded that neither death, nor life . . . . nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

—Mrs. Jeannette C. Alter.

IT BEGAN WITH A GRASSHOPPER

Two Indian tribes lived on opposite sides of a small stream. They were friendly until one day when the children at play on one side of the stream found a grasshopper. After playing with it for a while, the hop-

per got away and flew across the stream to the other side. Here the children of the other tribe began to play with it. Then the momentous question arose: "To whom did the grasshopper belong?"

The children argued, the mothers took up the quarrel, then the fathers, and at last each tribe began to take the part of their own children. Thus began a tribal war that was carried on year after year; lives were lost, homes were ruined over a little grasshopper.

KEEPING YOUNG

I had spent the night in the home of one of my Indian friends. Early next morning I noticed the man and his wife walk down the hillside to the creek, where they broke the ice, then washed their faces and hands in the icy water. I asked my friend why they had done this, and his reply was, "If you wash your face in ice water, you will never be wrinkled or get old."

Rev. G. W. Smith,
Bunch, Okla.

TOPPENISH, WASHINGTON

Since December first I have been one of the Staff Nurses at the Indian Sanitorium here on the Yakima Reservation, three miles East of the McKinley Mission. It seemed that I should come here for the "Duration", but by no means have I ceased my interest in the Indian Mission work. My time is so arranged that I can be free every second Sabbath to go to the Mission to help.

There were 25 of us at the pot-luck dinner on December 27th. After the dinner was over and the dishes washed, we had a nice service with Mr. Granger to preach and then we had some gifts to share,—they had come from you good friends all the way from Oakland California, to Buffalo and Akron and points between. We had a little Christmas tree, and as we sat down to our dinner I believe all of us ate with a song of thanks in our hearts for the many Christmas blessings which were ours.

Jane C. Smith,
Box 672, Toppenish,
Washington.

INDIAN ARROWS

There has been much sickness in our missioin fields. In spite of this, there was a red-letter day at the Tama Women's Missionary Society with 16 women and 15 children in attendance.

The United States Training Station at Farragut, Idaho, at beautiful Pend de Orielle Lake is likely to be a permanent camp for the Navy. It is located 16 miles from Spirit Lake (where Rev. and Mrs. E. H. Carson formerly labored). The town of Spirit Lake is residence for many of the families of men located at the Naval Base, and so the town has revived after a great decrease in population due to the burning of the mill, that so long was the source of income. So our beloved Church there has a field again, even though there is quite a different class of people to work among than formerly.

(*Mrs. E. H.*) *Bernice M. Carson.*

Many of you readers will remember the Warm Springs' Indian boy who was attending Sterling College when he was called for service. He was the first one of his tribe to go to college with the desire to enter the Gospel ministry. A letter from him gave his address as: W. W. Spencer F 2/c, U.S.S., Dunlap 384, c/o Fleet P. O., San Francisco, Calif. We covet your prayers for him and all the 11,000 Indian boys in service.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

JUNE

Miss Lois M. Buchanan.....June 7

Miss Marion Paden.....June 10

Miss Louise Scott.....June 22

A PRAYER FOR MISSIONARIES

O divine wayfarer,
Be to those who carry Thy messages a sure guide and unfailing rest.
Clothe them in the garment of charity which is strange to no man,
And teach them the language of sympathy which is understood by all,
That while strangers in every land,
They may be welcomed as citizens of the soul of man,
And as brothers of the human heart.
For Thy Kingdom's sake. Amen.

Quoted from The Missionary Monthly Burma News.

THE SUDAN

After many weeks of waiting and preparation Miss Ray Huffman, R.N., has her heart's desire fulfilled and has left New York for her place of service in Nasir. We do not know just how she journeys nor where her travels may lead but she wrote: "I am going to like whatever the accommodations may be for being enroute will make up for anything." Thus she went out bravely facing unknown dangers in her courageous spirit, ready to serve her Master and the people in one of the needy, lonely places of the earth. A word of greeting has already come from her from someplace along the way. We have no idea where, but we are thankful she is on her way and we pray that she may be kept in safety all through the long journey. The Sudan Mission will be happy to welcome Miss Huffman back to carry some of the burden and responsibility the few missionaries there have been carrying for some time.

Miss Huffman took with her a plan for a new house for herself, which the Mission had asked for before she left Nasir more than two years ago. The house in which she has lived for some years was in very bad condition and has been torn down. Acting upon the request of the Mission, the Board authorized the building of a small temporary house at once, this to be a unit of a permanent house to be finished after the war is over and building materials are available. A small house was also granted for Gereif. A new house is needed also for our worker at Doleib Hill but action on that request will be deferred until plans have been received.

Miss Aulora McIntyre has been very lonely as she is the only missionary at Wad Medani since the Lowrie Anderson family came to America; but she has been as busy as ever and has sent in a good report of the year's work. She says "I am so thankful to be able to carry on. We know that the prayers of our friends at home are helping us through some hard situation." A helpful Spiritual Life Conference was held for the Christian women and girls in Wad Medani on February 19 and 20. This meeting closed with the annual Thank Offering service. A copy of the September Sudan Missionary Magazine has also been received. It is in the usual handmade cover with a map of Africa painted in black except for one little light spot locating The Sudan. Below this is a sketch of palm trees, camels and Arabs. The pages are typed and contain some interesting articles on different

phases of the work. A program for the Women's Presbyterial of The Sudan, translated into English, was prepared by the Executive Committee. Several snapshots add greatly to the interest of the account of the 1942 Bible Women's Conference.

At the annual meeting of the Mission (February 1-6) an urgent appeal was made for a new Women's Board worker to be sent to Nasir to prepare for Girls' School work. Attention is also called to the need for another missionary at the Girls' Boarding School at Khartum North, preferably with a special training in Home Economics.

EGYPT

Dr. C. F. Russell, General Secretary of the Egyptian Mission, has written of certain actions taken at the Annual Meeting in January relative to the work of the women but as the Minutes have not yet been received no action could be taken by the Board. The Association made an urgent plea for the early return of workers detained in America. Dr. Russell mentions the fact that there are only two American doctors in the entire Mission—one at Tanta (whose furlough is overdue) and one at Assiut Hospital. If either of these doctors should be forced to leave his work for any considerable period the Mission would be faced with a situation almost impossible to meet.

The Committee on Education made a statement of the serious need of more workers to staff the schools. For the past two or three years the attendance in all the schools has increased and the Mission feels that two of the schools that have been closed on account of the war should by all means be reopened. Hence this Committee is most anxious for all our missionaries who have been detained to be returned at the first possible moment and that in addition we send new workers qualified for general administration, supervision of instruction, Home Economics, Kindergarten and Teacher Training. The Board is most willing to grant these pleas just as soon as the war conditions and our Government permit travel. And we hope and pray that when that time comes many of our devoted, consecrated young women in America may be ready to answer the call.

Mr. Nolin, General Treasurer, has sent a copy of the estimates for the coming year and writes of his appreciation of the action of our Board in granting a bonus of ten dollars monthly to our missionaries on the field. He is sure these faithful workers will be glad to have this help as all are feeling keenly the high cost of living.

Miss Davida Finney, whose headquarters are in Cairo since she took over the responsibility for literature for our Mission, makes a full report of her work for the past year. She and her Egyptian assistant have gone to different villages and inspected some fifty libraries. She reports that the people in general are eager to read but lack suitable material in Arabic. Miss Finney is anxious to furnish this literature informing the women in practical lines such as House Management, Child Care, diet, family relationships and ideals, including recreation. She is much encouraged by the contacts they have already made and is inspired to greater effort in this line of work.

Rev. Harold McGeoch has been trying for some time to get back to Egypt to help with the work there. He finally secured passage, leaving America some time in March. He is now on his way but we do not know what his route will be—probably a very long one. One letter has already come telling of his safety.

ETHIOPIA

For a long time we have been hoping that Mr. Fred Russell could get transportation to Ethiopia. This has finally been accomplished and before the middle of March he left America for Africa. Mr. Sigurd Nystrom is also on his way according to a later report. We hope and pray that all these devoted missionaries may reach their destinations in safety.

Mr. Russell was asked to confer with the few missionaries on the field and advise the Boards as to the repairs and equipment necessary before any definite steps are taken to open the hospital in Addis Ababa. Both Mr. Russell and Mr. Nystrom have spent many years in Ethiopia and it is felt that their judgment and advice will be very valuable in taking over this work after it has been closed for so long. We have previously told something of the discouraging conditions and of the damage caused by the heavy rains. In his letter of February 20 Rev. Duncan Henry wrote of the experiences they are going through in an effort to clean up the hospital after the hard usage it has had under the Italian and British management. He says: "We have a small gang of workmen scrubbing the hospital and we are glad to report that the dirt comes off. Where it had good American paint underneath the paint cleans up very nicely but the Italian paint comes off when it is scrubbed too much. The tile floor of the clinic seemed almost hopeless but soap, water and scrubbing took off some of the grime. The boys finally took bricks with fine sand and scoured it. It is now clean."

We have had no word at all from either Mrs. Pollock or Mrs. Walker for some weeks and think their letters must have been lost on the way.

INDIA

One of our India missionaries has written in a very interesting way of work done during the winter. She said the work has been much hindered by the gasoline rationing. Using oxcarts, they could not visit as many villages. The poor Indian people are suffering so much because the cost of all commodities is soaring. The government is now making an effort to control prices but has not been very successful yet. There is a certain amount of unrest among the people of India but The Punjab is not so much affected. None of our schools have been damaged by rioting but in Central and South India some of the sister missions have suffered damage to their property. Our missionaries are going on as usual without interference or any special trouble, trusting in the Lord to protect them and bless the work that has been done to establish His Kingdom in India.

In these days the Lord is turning many hearts to the deeper things of life and opening doors everywhere for the preaching of the Word. Hearts were made glad recently by the b a p t i s m of a man from one of the fierce hill t r i b e s. His wife is still unwilling to join her husband but his two brothers are very near the Kingdom. Two other families in the same district are just ready for baptism. Prayer is asked for these new converts and for the missionaries that they may be kept in quietness and faithful in their services in these troublous times.

Again a sad message was sent to India advising Miss Helen Artman that her mother was suddenly stricken and had answered the call to come up higher. We sympathize deeply with our missionaries who receive such messages and pray that they may be upheld and comforted in their hour of sorrow.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

FAYOUM SCHOOL SENDS THANKS

My dear Juniors:

You would have been pleased had you been in our School on Armistice Day. At eleven o'clock every Class stopped for a minute of silent prayer. This was followed by two audible prayers; the first, a prayer of Thanksgiving that the enemy has been driven from the soil of Egypt. The second prayer was for the oppressed peoples all over the world and that God in His mercy will end the war soon. The air raid on Fayoum a year ago made all our children understand what "war" is, so they entered into the spirit of the prayers very earnestly. This coming Thanksgiving will mean much to all of us. We were sent to Sudan for summer vacation, and had difficulty getting permission to come back when it was time to open School, but God heard our prayers for His work, and the necessary permission was finally given. Various tales had been spread while we were away, such as—that we would not return; that there would be no School here this year, etc. When we finally arrived on Sept. 12th we had the heartiest welcome possible. School began the fourteenth, and I got little accomplished the first week besides receiving patrons and hearing them tell how happy they were that our School would carry on as usual. It certainly warmed our hearts to know that the work of our Lord in this School is so much appreciated in the Community.

Because of the high cost of living, we had to refuse a number of Boarding girls this year, but we have very choice girls. These village girls in our Boarding department are a real challenge. Two of them are the daughters of a Bedouin Sheik who is the Head man of four towns. He is very anxious that his daughters shall learn the refinements of School life. When they came several years ago, they settled any differences between themselves and other girls with their fists, and let the matter drop,—so far as they were concerned. The other girls and the School did not see it that way, of course. Gradually they learned better ways of living, but there is some distance yet to go. You will want to pray for them, I think. Their Father is fairly well-to-do. Four of our Boarding girls are Orphans. One has a brother who looks after her and pays her bills. The other three are on Scholarships. The Aunt of two of them said, "I am glad to care for them during vacations, but that is all I am able to do. Their uncle will supply their bread and bring it every month, and that is all he can do. Aside from that they have God and you." They are dear little girls, and Mrs. Dunlap, (my colleague) and I make over our old clothes for them and help them in various ways. Kind friends at home help with money for their books and School fees. You will want to pray for them, too. Our prayer is that they may grow up to do earnest and efficient work in our Master's vineyard in this needy land.

Several of our teachers were ill, off and on, during the first few weeks of the school year. Our last year's graduates came nobly to our help. They made out a plan, by which two of them came every day to help out in any way they could. They got a big thrill out of it, and it did them no end of good. None of them are able to go away to higher Schools, but some of them are studying at home and hope to pass a government examination next June, and perhaps get to a higher School later on. I give them every encourage-

ment I can. They come here to use dictionaries and reference books.

Your kind thought of us in sending ten dollars for our pupils Christmas 1941 should have been acknowledged long ago. We had a nice Christmas program in our School chapel in which every child in School had a part. They gave a generous White Gift for the poor. So no gifts were given that day. But on *our* Christmas day, every child in school had a treat. Sugar was getting scarce in Egypt even then. We had a small tree here in our sitting room. We brought the children up in relays,—as many as the room would hold at a time. We darkened the room, lit candles on the Christmas tree and the children sang the Christmas carols they had learned till the candles burned low. Then each was given a handful of sweets and an orange and went marching downstairs wishing that Christmas came every day in the week. The first Kindergartners came bringing the wee paper baskets they had made. We filled the baskets as full as we could. Their teacher later told me that some of the poor children saved a "sweet" or two for a wee brother or sister at home. We do thank all who had a share in giving our children this happiness.

Yours in His glad service,
Margaret A. Bell.

JUNIOR EXHIBIT

We repeat again the notice in regard to the Junior Exhibit. There will be no Exhibit at the Pittsburgh Convention. Any societies that have articles to send such an exhibit are asked to notify the Junior Secretary before June 1st. The Committee will then write and tell you where your packages may be sent to do the most good. No package can be sent over-seas this year. If there are those who wish to send gifts of money for the purchase of toys, etc., over-seas, they may do so.

We are pleased to have a letter of thanks from Miss Margaret Bell for a Junior Exhibit gift of money sent the Fayoum School from the 1941 Exhibit. The money sent Miss Bell was contributed by the following Societies, whom Miss Bell wishes to thank especially: Belle Center, Ohio; Cochranton, Pennsylvania; McKee Reed Society of Oil City, Pennsylvania, and Albia, Iowa, Miss Anna White Superintendent.

Senior Class 1942, Fayoum, Egypt and Miss Margaret Bell.

P.M.I. GIRLS TELL HOW THEY SPENT CHRISTMAS AT HOME

By MISS RUTH A. WORK, Assiut, Egypt.

We close our term of school at the end of December and so have full opportunity to celebrate the Western Christmas. We love this season at the P.M.I. The air is full of Christmas songs and Christmas cheer. Every classroom as well as the school home is gay with Christmas decorations, and the children's faces are aglow as they tell and sing and act the glad Story. In the girls' homes they celebrate the eastern Christmas on January 7th. Does it seem to you superfluous? The following will answer your question.

These girls are our Seniors, and we have an hour a week together studying the secret of Home Making. At the end of the last term I told them to write for me an account of how they spent Christmas in their homes. The following quotations from their papers give you their response.

"I shall be very glad to tell everything that happened on that great day. It was the best time I spent in my life."

Many tell of helping their mothers with the house work and caring for the younger children. "I helped my mother with the cooking, and sometimes I cooked alone. She also had sewing to do. She used to cut while I sewed."

"I helped mother bake cakes and cookies for the Orphanages."

"I taught my brothers and sisters some Christmas songs and we sang them all Christmas week."

"Mother told us nice stories about Christ's birth and asked us to say verses from the Bible, and we sang Christmas songs."

"I spent some time in the Orphanage giving gifts to the boys and girls."

"We went to some poor families and shared with them the joy of Christmas."

"After breakfast we went to the church, where we sang Christmas songs." Several tell of gifts given in the home. Others of guests at their table, one "had a party." "We played all sorts of games in the park."

"Our home-making teacher, Miss Ruth, took us to visit the Kindergarten classes at the end of last term. The rooms were gay with Christmas decorations, and I, following them, made my home bright and gay. I also taught my sisters and brothers a play. The program was concluded with prayer by my Father, and all the family thanked us for this good time. When later I paid visits to my friends and told them what we had done in our home, they said they would try too."

One whose father died a year ago wrote: "On Christmas Day my family was not happy, but I gathered my sisters and brothers and taught them a Christmas song, and we told stories —about Jesus and other stories."

"In the vacation I tried to make my sisters and brothers happier (she is the third in a family of twelve); I bought them each a balloon and a small toy with my own money. When I came back home, holding the balloons of different colors in my hands, they rejoiced and each chose his favorite color. . . . On Christmas Eve I played carols and they gathered round the piano and sang. One day I made a new game for them."

"In the evening we sang Christmas songs and played games. Then we acted a play. We invited our parents and our neighbors and they enjoyed it very much. Then we offered biscuits and refreshments. We asked our father to pray, and he asked God to help every one in her life, and thanked Him for all that He has given us and that He will give us. Then we all prayed the Lord's Prayer."

Two girls gathered money from their father, mother and brothers to help the poor. One wrote, "I bought cloth and made it into dresses for some small children. I was very happy because I made them with my own hands." The other said, "I brought some poor children to our home, five little boys and two girls and gave them the new clothes I had bought. Then we sang and played games, and they were very happy. I kept them for dinner and they had a good meal. On that night I slept tired but very happy. The next day my father called me to him and told me how pleased he was with my behavior. Then he kissed me and gave me a lovely gift. When I had thanked him I went out and asked God to give him a long and happy life."

"It's Christmas! Glad Christmas! Mother entered the children's room ringing a bell, and every child jumped out of bed and called, 'Merry Christmas!' . . . My little sisters and brothers acted a Christmas play which they had acted at school. We sang Christmas songs and had a contest on reciting Christmas verses from the Bible. My mother then told us a lovely story about a poor boy on Christmas Day." "I believe these are the happiest days I spent with my family. We sang Christmas songs and went to our beds, and I already look forward to next Christmas."

BOOKS

He who gives a child a book,
Gives that child a sweeping look
Through its pages
Down the ages;

Gives that child a ship to sail
Where the far adventures hail
Down the sea
Of destiny;

Gives that child a vision—wide
As the skies where stars abide,
Anchored in
The love of Him;

Gives that child great dreams to dream,
Sunlit ways that glint and gleam
Where the sages
Tramp the ages.

—*Selected.*

Temperance and Reform Department

By MRS. G. VIRGIL HUTCHISON, Secretary, Avella, Pa.

The King of the Shullas Advocates Prohibition*

(Extracts from a personal letter written by The Reverend W. Don McClure, Doleib Hill, Southern Sudan)

"We have had some thrilling experiences lately in regard to the change of attitude of the native people toward drinking strong beer, which warmed the cockles of our hearts and I am sure will bring rejoicing to yours as well.

"We have for years been fighting the use of strong drink among the Shulla people but it is so deeply entrenched in their lives and customs that it was almost impossible to make any impression on them. However the devil outstepped himself in inducing many of the women to begin the making and selling of strong beer in the villages. Heretofore the strong drink was limited or restricted almost entirely to some social custom or celebration. . . . However in recent years a spirit of commercialism has crept in and a few women learned that a basket of grain made into beer and sold brought them much more money than simply selling the grain alone and they also could share in the drinking. Two years ago . . . a young Shulla friend was killed in a village scrap following a beer drink. At that time one of our elders took a public vow that strong drink would never pass his lips again, and in spite of tremendous pressure he has kept his promise to this day. . . . Several others have found strength in his convictions and now eight of our leaders have taken a vow of abstinence. . . . There is not a single day that these men are not tempted and offered beer to drink—though recently people are beginning to accept them at their word.

"For two years I have been in touch with Government officials trying to persuade them to make some ruling which would govern the making and selling of strong drink in the villages. However, about five months ago things came to a head and because of a series of incidents which tumbled in upon each other the native people, the chiefs, and the Government officials became aware of the seriousness of the situation. . . .

"When the chiefs came to talk things over I had my chance. Later in the week I laid the situation again before the District Commissioner. . . . I asked for and received permission to call a meeting of all chiefs in this district to discuss the matter. I expected only about twelve men but more than fifty crowded in, chiefs and villagers. . . . At the close of the meeting the chiefs promised faithfully to prohibit all selling of strong drink. Significant that nothing was said about the use of it in their ceremonies—nor did I mention that phase of it as I was well pleased with the progress made.

"Then a month later at a larger meeting of all the Shulla chiefs with their king, at Fashoda, the king himself said: 'The missionaries at Doleib Hill are right. Strong beer is destroying the Shulla people. We must prohibit its sale.' Praise the Lord for this victory.

* Page Washington! Editor.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

BRIEF DESCRIPTIONS OF BOOKS ON READING LIST

We Who Are America—Begins with the variegated fabric of American life. The young American of today may be a long-line descendent from a particular nation beyond the shores of America, or he may be a descendent from several, or of a different race; yet he is America. Now as a nation we are in a testing time, and with these varied backgrounds, the author raises the question, "Are we truly a united nation? If not, why not, why not? If so, on what basis; on a high plane, or a low?" And he challenges the Church with the task of assimilation through high standards and ideals rooted in "a vital religious faith." The book should have thoughtful reading.

Strangers No Longer—Thirteen stories about thirteen persons of that many nationalities written out of the experiences of the author as she has worked among the foreign-born of our cities.

Strong As the People—A picture of people who have come to the United States from many parts of the world, and an interpretation of their social and religious life and of the problems they face as they seek to make their contribution to America—Quote from publisher.

From Many Lands—While this book is without missionary intent, it is chosen as applicable to our general theme because it is made up of several intimate histories of actual immigrant persons and their American-born families. They have come from many lands, impelled by various "emotions, motives and impulses" in which "lies America's greatest spiritual resource" for unity and a durable peace. The author suggests that failure to recognize and use this spiritual resource may void our aim.

Because this book is large, we shall not send it out in presbyterial packages for examination. Please order directly from United Presbyterian Book Store, 209 Ninth St., Pittsburgh, Pa.

For All Of Life—This title suggests how Christian ventures in mission fields are bringing the Gospel to bear upon every phase of life.

The Silent Billion Speak—The story of Dr. Laubach's pioneer work in the Philippines out of which has grown a world-wide movement against illiteracy. This book will have great appeal to us because of our interest in adult literacy in our own mission fields.

The Trumpet of a Prophecy—The story of a Young People's Fellowship that became interested in Christian ventures around the world and discovered ways to share in the world-wide program of the church, both in other lands and in their own community.—Quote from publisher.

Tales From East and West—Adventures in Christian service, from life at home and in other lands.

The March of Eleven Men—An account of the eleven apostles and the spirit of Christianity through the ages which they symbolize.—Quote from publishers.

Let's Go Back to the Bible—The messages in this book were prepared for radio use. Each message is complete in itself, and yet each has a link with the general theme of the book.—From Foreword.

What Is the Church Doing?—"A thrilling book of the hour on the church in the midst of global conflict: the European churches in captivity;

the war experiences of the younger churches and of world missions; and the growth of ecumenical Christianity in recent years."

See These Banners Go—Brief histories of some of the various denominations which the colonists brought with them and which now are among the chief churches in America.

At the Foot of the Rainbow—Publisher announces this book out of print and will not reprint for the duration.

Great Women of the Bible—The title explains the book, and the author well known among Presbyterians.

A Doctor Carries On—An account of the work of Dr. Lambie as carried on under the Sudan Interior Mission after leaving the United Presbyterian Mission, written in a style known and enjoyed by United Presbyterian readers.

Important note: Since publishing our list and just as this page goes to the printer, we have received word from the publishers that the price of the two books, *The March of Eleven Men* and *See These Banners Go*, listed at 50c each, must be raised to 60c each. This means that we, too, must raise our price to 60c.

Tributes

Mrs. Charles C. Penfold

The Women's Missionary Society of the First United Presbyterian Church of Cleveland, Ohio, wishes to pay tribute to the memory of Mrs. Penfold, wife of our late pastor, the Reverend Charles C. Penfold, from whom she was separated only nine short months. She was taken to her eternal home February 16, 1943, after many weeks of intense suffering.

Mrs. Penfold's life of faith, patience and cheerfulness, during all that time was an inspiration to us and a constant reminder of what the life of a true Christian can be. We miss her as a member of our society, her faithfulness and cheer, for she was always ready to help when called upon. When not able to attend Sabbath School in the church, she had her class of girls, over whom she had a wonderful influence, meet in her home.

We extend our sympathy to her son Charles, who is pastor of the Boulevard Presbyterian Church, also to her brother and sisters, who are left to mourn her loss.

Mrs. Ben McGrew,
Miss Jennie Ross.

Mrs. S. J. McMains

The women of the Leechburg Women's Missionary Society wish to pay tribute to the memory of our beloved Mrs. S. J. McMains, who was called home January 19, 1943.

Not only was Mrs. McMain's life one of devotion to her family and home church but she also found time to serve for four years, 1928-1932, as President of Kiskeminetas Presbyterial. Her interest in missions was real and active. Retiring in disposition she had the knack of drawing out other people so that her years of service will be remembered by all, as ours, when we, a small scattered presbyterial were united in a really special way.

Mrs. McMains was a member of the Berean Bible Class and its president for some years, endearing herself to its members by many acts of love and devotion to the cause which they represented and served.

Some lives are like delicately scented flowers, enriching all by their beauty and fragrance. Such a life was Mrs. McMains. We who knew her and loved her so testify.

Mrs. J. E. McGeary,
Mrs. J. M. Miller,
Mrs. J. O. McCown.

Mrs. Mary Eakin

The Women's Missionary Society of East Unity Church wishes to pay tribute to the memory of Mrs. Mary Eakin, who was called to her reward on February 20th, 1943.

"A cheerful faithful worker,
Her presence lingers near
To guide us to her Savior
And the things she held so dear."

Mrs. Effie Rosenberry.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth L. Ardrey, 1921 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sheikhupura
Miss Margaret E. Ballantyne, 1941 ..... Gujranwala
Miss Kathryn Beattie, 1920 ..... Lyallpur
Miss Minnie Beatty, 1912 ..... Abbottabad
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss R. Jean Black, 1921 ..... Sialkot City
Miss Lois Boyd, 1918 ..... Sangla Hill
Miss N. Addaline Brandon, 1931 ..... Sargodha
Miss Frances E. Brown, 1927, 1937 ..... Lyallpur
Miss Theresa L. Brownlee, 1922 ..... Sialkot City
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Marjorie Faught, R.N., 1933 ..... Taxila
Miss Betsy Fleming, 1913 ..... Sargodha
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Eva M. Hewitt, 1930 ..... Pasrur
Miss Alice G. Hill, 1933 ..... Sheikhupura
Miss Janette Howland, 1921 ..... Campbellpur
Miss Mary Kyle, 1904 ..... Pasrur
Miss Glendine Lundquist, R.N., 1932 ..... Sialkot City
Miss Laura R. MacLachlan, 1933 ..... Pasrur
Miss Elizabeth F. McConnell, R.N., 1931 ..... Jhelum
Miss Evelyn M. McKelvey, R.N., 1933 ..... Sialkot
Miss Margaret L. Murdoch, 1924 ..... Sargodha
Miss Ruth M. Nichol, 1933 ..... Sialkot City
Miss Marion T. Peterson, 1930 ..... Rawalpindi
Miss Willa M. Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Vivian Trimble, 1921 ..... Panthankot
Miss Helen V. Weede, 1928 ..... Zarfarwal

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884 .....
1769 Crescent Heights Blvd., Los Angeles, Calif.

NOW IN THIS COUNTRY

Miss Lois M. Buchanan, 1910 .....
334 N. Rutan St., Wichita, Kan.
Miss Marie Cash, 1926 ..... R. D. 5, Lebanon, Ind.
Miss Margaret Fehlman, 1918 .....
7929 Loomis Blvd., Chicago, Ill.
Miss Eva P. Hartig, R.N., 1924 .....
57 Broadway, Frostburg, Md.
Miss Reba C. Hunsberger, M.D., 1921 .....
5914 N. Pulaski, Philadelphia, Pa.
Miss Olive Laing, 1912 .....
46 N. Duane Ave., Pittsburgh (5), Pa.
Miss Sarah Jane Lamont, 1928 .....
440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920 .....
1502 Penn Ave., Wichita, Kans.
Miss Louise Scott, 1916 .....
609 Summer Ave., Newark, N. J.
Miss E. Marjorie McCrory, 1936 .....
McCrory Farms, R.D. 1, Homer City, Pa.
Miss Kate E. Spencer, 1918 ..... R. D. 3, Xenia, Ill.
Miss Ruth A. Warnock, 1918, 1936 .....
915 East 8th St., Wellington, Kans.
Miss Georga Wengert, 1920 ..... Lebo, Kans.

RETIRED (from India)

Miss Emma Dean Anderson, 1881 .....
231 Franklin St., Slippery Rock, Pa.
Miss Laurelia G. Dickson, 1897 ..... Tarkio, Mo.
Miss Ella M. Gordon, 1893 ..... Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
312 Cleveland Ave., Avalon, Pittsburgh, Pa.
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902 .....
205 East Broadway, Girard, Ohio
Miss Rosa McCullough, 1879 .....
Greenwood, Jackson Co., Mo.

RETIRED (from Egypt)

Miss Rena L. Hogg, 1899 ..... Assiut
Miss Ella M. Barnes, 1911 .....
926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901 .....
9525 Bustleton Ave., Bustleton, Philadelphia, Pa.

EGYPT

Miss Margaret A. Bell, 1901 ..... Fayoum
Miss Helen R. Brownlee, R.N., 1934 ..... Assiut
Miss Anna B. Criswell, 1905 ..... Assiut
Mrs. Ada A. Dunlap, 1926 ..... Fayoum
Miss Lucia Dwight, 1919 ..... Beni-Suef
Miss Davida Finney, 1915 ..... Cairo
Miss Elsie French, 1909 ..... Cairo
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Cairo
Miss A. Constance Harper, 1937 ..... Benha
Miss Lucy Lightowler, 1921 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss Evelyn McFarland, 1919 ..... Cairo
Miss E. McKibben, R.N., 1924 ..... Tanta
Miss Mabel McMichael, 1937 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Beni Suef
Miss Sarah B. Meloy, 1928 ..... Cairo
Miss Marion A. Paden, 1902 ..... Tanta
Miss Venna R. Patterson, 1934 ..... Cairo
Miss Frances Patton, 1922 ..... Mansura
Miss Stella Robertson, 1922 ..... Cairo
Miss Martha A. Roy, 1933 ..... Luxor
Miss Edna B. Sherriff, 1920 ..... Assiut
Miss Nellie C. Smith, 1911 ..... Cairo
Miss Mary M. Stevenson, 1939 ..... Cairo
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Ida B. Whiteside, 1913 ..... Luxor
Miss Ruth A. Work, 1904 ..... Assiut
Mrs. Margaret J. Work, 1939 ..... Cairo, Egypt
Miss Laura Wright, 1921 ..... Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909 .....
1214 Fifth Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1918 ..... Americus, Kans.
Miss Mary F. Dawson, 1922 .....
112 North 5th Ave., Yakima, Wash.
Miss Alta G. French, 1925 ..... Goldfield, Iowa
Miss Martha Glass, 1922 ..... Monmouth, Ill.
Miss Alfretta M. Hammond, 1904 .....
State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926 .....
235 East 49th St., New York, N. Y.
Miss Dora B. Mason, 1918 ..... Barberton, O.
Miss Marie F. Tait, 1925 ..... R. D. 5, Mercer, Pa.
Miss Mary L. Thompson, 1917 ..... Tarkio, Mo.
Miss Laura B. Walker, 1904 .....
1109 McClure St., Munhall, Pa.
Miss Esther W. Wilson, 1919 .....
Waugh Ave., New Wilmington, Pa.
Miss Margaret A. Work, 1924 .....
University of Southern Calif., Los Angeles, Calif.

THE SUDAN

Miss Mary E. Cole, 1919 ..... Omdurman
Miss Una Cole, 1918 ..... Khartum North
Miss Mary V. Ewing, R.N., 1939 ..... Doleib Hill
Miss Ray Huffman, R.N. ..... Nasir
Miss Marguerite McClellan, 1926 ..... Khartum North
Miss Aulora R. McIntyre, 1911 ..... Wad Medani
Miss Ellen P. Smith, 1938 ..... Khartum North
Miss C. Blanche Soule, R. N. 1938 ..... Nasir
Miss Frances Turk, R.N., 1921 ..... Khartum North

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. E. E. Elder—Cairo
Rev. and Mrs. Dalton Galloway—Fayoum
Rev. E. E. Grice—Cairo
Rev. and Mrs. James E. Kinnear—Cairo
Dr. and Mrs. F. C. McClanahan—Assiut
Dr. and Mrs. N. D. McClanahan—Assiut
Prof. M. C. McFeeters—Assiut
Rev. H. A. McGeoch—Alexandria
Dr. and Mrs. W. T. Moore—Tanta
Mr. W. W. Nolin—Alexandria
Dr. and Mrs. C. P. Russell—Assiut
Dr. and Mrs. W. J. Skellie—Luxor
Dr. and Mrs. F. Scott Thompson—Assiut

ON FURLOUGH

Dr. and Mrs. J. W. Acheson—Bolivar, Pa.
Dr. and Mrs. E. M. Bailey—223 S. 6th St., Monmouth, Ill.
Rev. and Mrs. W. P. Gilmor—Rt. 5. Box 195-A, Fresno, Calif.
Mrs. E. E. Grice—310 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. F. D. Henderson—542 N. Bever St., Wooster, O.
Dr. and Mrs. H. S. Hutchison—Claysville, Pa.
Rev. and Mrs. E. R. Jamieson—5455 Shafter Ave., Oakland, Calif.
Rev. and Mrs. W. B. Jamison—R.D., LeClaire, Iowa
Rev. and Mrs. H. E. Kelsey—601 N. College Ave., Bloomington, Ind.
Mr. and Mrs. J. W. McCutchan—130 Stribling Ave., Charlottesville, Va.
Mrs. M. C. McFeeters—c|o Rev. Frank Turnbull, New Florence, Pa.
Mrs. H. A. McGeoch—New Concord, O.
Rev. and Mrs. W. A. McGill—85 Sherman Ave., Hartford, Conn.
Rev. and Mrs. R. T. McLaughlin—5128 Wayne Ave., Germantown, Phila., Pa.
Mrs. W. W. Nolin—Vashon, Wash.
Dr. and Mrs. H. E. Philips—11 Linwood Ave., Newton, N. J.
Dr. and Mrs. F. M. Thompson—228 Piper Blvd., Detroit, Mich.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter—Woodstock School, Landour, Mussoorie
Rev. and Mrs. J. C. Alter—Zafarwal
Dr. and Mrs. Stuart Bergsma—Sialkot
Dr. and Mrs. J. G. Campbell—Sargodha
Rev. and Mrs. Wilbur C. Christy—Sheikhupura
Rev. and Mrs. E. V. Clements—Badomali
Rev. and Mrs. J. H. Colvin—Gujranwala
Dr. and Mrs. J. B. Cummings—Rawalpindi
Rev. and Mrs. R. A. Foster—Sialkot
Rev. and Mrs. John D. Harkness—Rawalpindi
Mr. and Mrs. W. H. Merriam—Gujranwala
Rev. and Mrs. Paul A. Miller—Sialkot
Mr. and Mrs. C. C. Millson—Gujranwala
Dr. and Mrs. Hugh M. Milne—Gujranwala
Rev. and Mrs. Jay W. Ranson—Sangla Hill
Rev. and Mrs. W. H. Ross—Lyallpur
Mr. C. A. Stewart—Rawalpindi
Rev. and Mrs. J. H. Stewart—Pathankot
Rev. and Mrs. Wm. Sutherland—Campbellpur
Dr. and Mrs. John Vroon—Taxila
Mr. F. A. Whitfield—Gujranwala

ON FURLOUGH

Rev. and Mrs. J. D. Brown—85 Sherman Ave., Hartford, Conn.
Dr. and Mrs. J. C. Heinrich—Apt. 302, 2716 E. Douglass, Wichita, Kans.
Dr. and Mrs. S. C. Picken—Mt. Ayr, Iowa
Miss Gwynaeth R. Porter—500 Schaff Bldg., Philadelphia, Pa.
Mrs. C. A. Stewart,—554 Spring St., Wooster, O.
Dr. and Mrs. R. R. Stewart—514 West 122 St., New York, N. Y.
Mrs. F. A. Whitfield—1236 Woodward Ave., Topeka, Kans.

THE SUDAN

Rev. and Mrs. W. J. Adair—Nasir, Sobat River
Dr. and Mrs. V. F. Dougherty—Nasir, Sobat River
Rev. and Mrs. Leander Finley—Omdurman
Rev. and Mrs. K. Glen Fleming—Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure—Doleib Hill, Malakal
Dr. and Mrs. R. F. Shields—Khartum

ON FURLOUGH

Rev. and Mrs. J. L. Anderson—958 Oakland Ave., Akron, Ohio
Rev. and Mrs. J. A. Heasty—Fairpoint, Ohio
Mr. and Mrs. J. P. McKnight—2010 Green St., Allentown, Pa.

ETHIOPIA

Rev. and Mrs. D. C. Henry—Addis Ababa
Mr. Sigurd Nystrom—Addis Ababa
Mr. Fred Russell—Addis Ababa

ON FURLOUGH

Mrs. Sigurd Nystrom—838 S. Ashland Ave., Chicago, Ill.
Mrs. Fred Russell—Grandview, Wash.

MISSIONARIES IN TRAINING

Rev. and Mrs. J. Morgan McKelvey—87 Sherman Ave., Hartford, Conn.
Rev. and Mrs. A. Mac Roy—523 E. Buffalo St., Ithaca, N. Y.

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. W. W. Hickman—1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. A. A. Thompson—New Concord, O.

INDIA

Dr. and Mrs. H. C. Chambers—3909 Euclid Ave., Dallas, Texas
Dr. and Mrs. Osborne Crowe—New Wilmington, Pa.
Rev. D. R. Gordon, D.D.—2330 Carroll Park, S., Long Beach, Cal.
Rev. and Mrs. J. A. McArthur—Taxila, Punjab, India
Rev. and Mrs. Robt. Maxwell—New Wilmington, Pa.
Rev. H. S. Nesbit—288 Elmwood Ave., Wollaston, Mass.
Rev. E. L. Porter, D.D.—535 Spring St., Wooster, Ohio

SUDAN

Dr. and Mrs. Paul J. Smith—500 Schaff Bldg., Philadelphia, Pa.
Dr. and Mrs. G. A. Sowash—New Wilmington, Pa.

TENTH ANNUAL PRAYER AROUND THE WORLD SERVICE

Friday, June 18, 1943

11 A. M. Eastern War Time

God's Sovereign Claim

We shall be faithful,
True to Thy work;
Eager and watchful,
We shall not shirk;
For Thine is the kingdom,
Thou God of Love;
Thine all dominion,
Father above.

We shall not falter,
Nor shall we fail;
We have Thy promise
Right shall prevail;
For Thine is the power,
Thou God of Love;
Thine all the strength is,
Father above.

We shall bring homage
Ever to Thee,
Gift of our hearts' love,
Joyous and free;
For Thine is the glory,
Thou God of Love;
Thine all the brightness,
Father above.

(Mrs. C. W.) Elsie Wehling Fulton
Secretary of Prayer Groups